The Canadian Jewish news

Friday, December 16, 1977 Tevet 6, 5738 25¢

(Photo Illustrations of Canada)

Israel President Ephraim Katzir lights Chanuka candles during a brief stop-over at Mirabel Airport outside Montreal. He was on way back from a tour of Central America. Others from left are Israel Consul-General Zvi Caspi and Ambassador to Canada Mordecai Shalev.

Mediation for activist 'not a shift' in policy

By SHELDON KIRSHNER

TORONTO —

Canada's widely-applauded decision to offer Anatoly Scharansky landed immigrant status represents no basic change in Canadian policy toward dissidents and should be seen within the context of the family reunion plan to which Ottawa subscribes.

This was stated by a senior Department of External Affairs spokesman in the wake of a Canadian-initiated meeting this week between External Affairs Minister Don Jamieson and Soviet Ambassador Alexandre Yakovlev on the 29-year-old activist.

He said the 11-day hunger strike by Jewish York University students on behalf of Scharansky, who faces treason charges, had no real effect on the government. "The most significant thing is that Scharansky has relatives here," he explained in a telephone interview from Ottawa.

Scharansky, an internationally known dissident, helped form the Committee for the Implementation of the Helsinki Agreement. His special responsibility was to monitor whether Moscow was honoring its commitments to Jews under the human rights provisions of the 1975 Helsinki accord.

He was arrested nine months ago, accused of being a CIA spy, and according to Soviet law he should have been brought to trial on Thursday of this week. (The CJN went to press Tuesday night.)

The External Affairs official said Jamieson confined his representation to the Scharansky case. The ambassador's reaction, he disclosed, was one of "neutrality. He made no specific observations one way or the other, and he did not indicate when we'd get an answer. We set no time limit on it. The ball's in their court."

Eric Gertner, one of Scharansky's lawyers here, told The Canadian Jewish News that the government would support a House of Commons resolution condemning the Soviet Union if it turned down Canada's offer.

The resolution would then be dispatched to Moscow and to Canada's delegate at the Belgrade Conference reviewing the Helsinki accord.

This pledge, he disclosed, was made last Saturday when Multiculturalism Minister Norman Cafik conferred with some of the students and members of the Jewish community at the Hotel Toronto. It was at this point that the students called off their hunger strike.

A diplomat in the Soviet embassy who was asked to comment on the case said the matter would be decided by a court of law, not by the External Affairs Department. "What will be their decision we will see," he remarked in an interview.

Jamieson's disclaimers to the contrary, the diplomat accused Canada of meddling in the internal affairs of his country. "All capitalist countries try to meddle. They have done this for 60 years, so I'm not surprised."

Jewish — and non-Jewish — reaction to Ottawa's offer to permit Scharansky to emigrate as a landed immigrant was unanimously favorable.

Gertner and his colleague, Joseph Pomerant, were ecstatic.

Lou Garber, executive director of York University's Jewish Student Federation, congratulated the government. Max Shecter, chairman of the Canadian Committee for Soviet Jewry, called it "one of the most positive steps . . . taken by the government on behalf of Soviet Jewry."

MP Robert Kaplan (L. York Centre), who organized last Saturday's meeting between Cafik and several representatives of the Jewish community, said he was pleased by what he termed "the dramatic action" undertaken by the government.

Martin O'Connell (L. Scarborough East), chairman of an inter-party parliamentary committee formed to monitor the Helsinki Final Act and its provisions on human rights, echoed the External Affairs spokesman in saying Ottawa's offer did not signal a change in policy.

"It's an application of policy to a specific case," he said. "The government has intervened in family reunion cases for a number of years."

Asked what Ottawa would do if Moscow rejected its offer, he replied: "If they slam the door on reasonable entreaties, then they slam the door and I don't know if there are any instrumentalities we can use."

A similar theme was sounded by Andrew Brewin (NDP. Greenwood), a second member of the inter-party committee. "Canada's power is purely persuasive, but we should let the Soviets know they can't expect a friendly reception here if they violate the Helsinki agreement."

Pomerant, analyzing the impact of the students' hunger strike on Ottawa, said they served as catalysts. Commenting on the decision itself, he said it represented a "drastic departure" from Ottawa's usual policy of non-involvement in the domestic affairs of the Soviet Union.

Pomerant said Prime Minister Trudeau personally directed Canada's response. "He applied his very intelligent mind to a problem he hadn't given enough attention to in the past."

Garber said the 16 students who participated in the hunger strike were directly responsible for spurring Ottawa into action. But he also paid tribute to other groups across the country concerned with Scharansky's plight.

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NOTICE

Due to the Post Office holiday schedule, there will be no Dec. 23 edition of The Canadian Jewish News. For the Dec. 30 edition, the deadline for all advertising and editorial copy is Monday, Dec. 19 at 2 p.m. The offices of The CJN will be closed Monday and Tuesday, Dec. 26 and 27.

For the Jan. 6 edition, the deadline for all editorial and advertising copy is Thursday, Dec. 29 at 2 p.m. The offices of The CJN will be closed Monday, Jan. 2.

Western cities are ill-equipped to handle influx of Soviet Jews

By JANICE ARNOLD

MONTREAL —

Jewish Immigrant Aid Services, now approaching its 60th year, is being forced to shift its traditional strength in Montreal and Toronto to other centres, particularly in Western Canada.

The reason for the shift — which professionals say may have very noticeable repercussions in the next couple of years — can be attributed to a variety of developments but the most outstanding is the decision of many Soviet Jewish imigrants to settle on the Prairies, far from the two areas — Montreal and Toronto — where Jewish immigrants have made their homes ever since the first Jews came to Canada in the 18th century.

Perhaps as many as 3,500 Soviet Jews have come to Canada in the past three years. The result has been ill-equipped Jewish community social workers in the West swamped with clients that they have had no training to deal with.

Those are the observations and conclusions arrived at in a two-day conference on Jewish immigration recently convened in Montreal to allow about 40 professionals from across the country to discuss, for the first time, their common problems.

The conference centred mainly on "shop talk" — vocational counselling, integration into the Jewish communities, language classes, financial assistance and the like.

Western delegates, commenting in interviews and speeches, say they face the dual problem of coping not only with more immigrants than the Jewish communities of that area have ever witnessed in recent times, but also a unique kind of immigrant — the Soviet.

Many of the smaller communities do not have the personnel, let alone the expertise, to properly absorb the Jewish immigrant from the Soviet Union. An example is Regina, which sent its local rabbi to the conference.

(JIAS has offices in Montreal and Toronto, with some representation in Vancouver and Ottawa.)

"We are trying to cultivate local agencies that can handle the influx of immigrants, sensitizing them to the needs of the immigrant. We will initiate programming; we are asking them to try and carry it out," said Joe Kage, executive vice-president of JIAS.

The number of immigrants going to Montreal and Toronto is getting close to the 50-50 mark. Only a few years ago 65% went to Montreal and 30% to Toronto.

The wave of North African immigrants to Montreal, seen in the '50s and '60s, is on the decline and Montreal is now receiving cases from at least 15 different countries in mainly Europe and the Middle East.

"We will know in a year what effect the Quebec situation will have on the number of immigrants settling in Quebec. Up to now I have seen no real change," said Kage. "I have a hunch the Quebec government is trying to establish a reception service for immigrants."

The National Budgeting Conference, which oversees the funding of JIAS, has urged more co-ordination of services across Canada.

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(David Groskind photo)

Chanuka candles are lit at York University Sunday as students there ended their hunger strike on behalf of Soviet activist Anatoly Scharansky. From left are: Judge Phil Givens, president, Canadian Zionist Federation; Ontario Attorney General Roy McMurtry; Albert Wolkenstein, a member of York's Jewish Student Federation advisory board; Max Shecter, chairman, Canadian Committee for Soviet Jewry; Rabbi Albert Pappenheim of Bnai Israel Beth David Congregation and Ralph Rubenstein and Randy Robinson, each of whom fasted for 11 days at the university.

Central Region executive to admit press

Congress opens meetings

TORONTO [Staff] —

Canadian Jewish Congress Central Region — by a vote of 15 to 11 — has decided to open its regional executive meetings to the "public Jewish press, publishing regularly and having a proven circulation."

In what observers called a lengthy and lively discussion last week, the executive agreed to open sessions on a six-month trial basis. A committee of three, headed by CJC Central Region Chairman Sam Filer, will convene in advance of its next meeting in January to discuss ground-rules for in camera portions of debate.

An earlier officers meeting, which includes the core "cabinet" personnel, passed on its recommendation in favor of the open meetings to the executive. The executive numbers close to 200 people in the Ontario region. Officers meetings will remain private.

Eastern Region of Congress was the first to open its sessions last summer. And CJC National President Rabbi Gunther Plaut, who argued strongly for the motion in the Central Region, said he hoped to see national meetings opened to the press next year. He said he plans to put the issue to a vote at the February executive meeting.

"The business of Congress is the business of the Jewish public," he noted in an interview. "If Congress is the parliament of the Jewish people, like Parliament its proceedings must be public."

The rabbi remarked that the idea that the general or Jewish community should not be informed of Congress matters was "redolent of a past age."

Preparing a brief in favor of the motion was Toronto Jewish Congress President Milton Harris who argued that "public reporting at Congress meetings is the only way to give Congress the necessary exposure to make it an essential focus of community issues, and impress on the public consciousness that Congress is the central deliberative body of the entire community."

Harris said the issue of open meetings "had been on the table for the last five years or so."

David Satok, chairman of the executive committee of Congress national, argued against the motion. His brief was not made available to The CJN.

Filer said some members were reluctant to include the press, in case publicity inhibited debate or led to dramatic statements "for personal aggrandizement." Several people expressed concern over headline-grabbing stories or the publication of divisions or dissent within the Congress ranks.

The Central Region chairman said that objective criteria have not been set down as to which matters will be relegated to in camera discussion, although a rough set of issues will be established in conversations with editors.

It is conceivable, he added, that in advance of meetings a printed agenda would determine which items would be closed to reporters.

Filer viewed the move as an inducement in creating "a positive flow of feelings from the community" as awareness of Congress activities and decisions increases.

Academy requests aid

MONTREAL [Staff] —

The board of The Hebrew Academy has requested that Allied Jewish Community Services purchase the piece of land in Cote St. Luc that the school bought last year.

The property, located between Mackle and Kildare Streets, was intended to be the site of a new school. Building plans were scrapped last year.

This recommendation was part of a four-point plan offered in a meeting last Thursday with representatives from AJCS and the Jewish Education Council.

The other proposals were: that the school be given the $25,000 set aside by the JEC for emergency use; that AJCS help in the organization of a community-wide campaign, and that suitable quarters be rented from the Catholic or Protestant school board to house the Hebrew Academy.

AJCS and the JEC spokesmen have reserved any comment on the offer other than to say that negotiations will continue and a decision should be made shortly.

The Hebrew Academy has an accumulated deficit of $300,500 and can no longer receive credit from its bank. The 39 teachers at the academy walked out for two days at the beginning of this month when they did not receive their November pay.

The teachers were paid half of their monthly salary the following week and have stayed on the job since. One teacher from the French department left the school's employ to work elsewhere.

The other half of their pay was received last Friday. Hebrew Academy President Cantor A. L. Subar said the teachers have agreed not to strike again until Jan. 31 even if they do not receive their December pay.

He also said that to date the parents have donated over $230,000 towards paying off the deficit.

CBC radio's coverage of Sadat visit termed 'biased, shocking' by CIC

By TOBA KORENBLUM

TORONTO —

The Canada-Israel Committee is taking the CBC to task over what it calls "biased" coverage of Egyptian President Anwar Sadat's visit to Jerusalem.

The CIC's charges centre on **Sunday Morning**, a current affairs radio program broadcast nationally on the AM network, whose three-hour coverage of the Sadat trip was viewed as "shocking" by the committee's director of communications, Nick Simmonds.

Simmonds takes umbrage with the tabloid-style program's roster of commentators, who "without exception are negative in their attitude to Israel" and have a record of being hostile to Zionism.

"Our ongoing quarrel with the CBC," he says, "is not that they use these people but that they have a duty in terms of professionalism to balance these points of view with others."

The head of current affairs for CBC radio and the director of program operations were both contacted repeatedly for comment, but did not return calls. The director of programing for the AM network, Margaret Lyons, said she was not handling the complaint and was unfamiliar with the charges.

The **Sunday Morning** line-up, as Simmonds describes it, included commentators Eric Rouleau, a correspondent with Le Monde who has decidedly "pro-Arab" sentiments; Peter Mansfield, author of **The Arabs**, who is "virulently anti-Israel"; Jim Letterman, the CBC's Jerusalem correspondent; Moussa Muzawi, a Palestinian law professor in London; Roland Evans, a syndicated columnist who writes from Washington with Robert Novak, a "diabolical" pair as far as Israel is concerned; I. F. Stone, "the token American Jewish input who is completely out of sync with mainstream Jewish opinion," and David Holden, chief foreign correspondent for the London Sunday Times who has "a record of negative attitudes to Israel." (Holden was killed in Cairo last weekend where he was to cover the Israeli-Egyptian negotiations.)

The CBC, charges Simmonds "displayed a frightening lack of sensitivity" in their selection of commentators. Although he is not taking public issue with the television coverage, he notes that the prime commentator employed there was the head of the department of Mideast and Islamic studies at the University of Toronto.

The FM network, as well as the AM station, carried the commentary of Edith Penrose, a specialist in the politics of oil in the Mideast, whose pro-Arab sympathies have been illustrated, said Simmonds.

Last month Simmonds circulated a paper at a conference of CBC management and production personnel where he again singled out **Sunday Morning** and the evening current affairs program **As It Happens** for: the "selection of prejudiced interlocutors", "opinion disguised as fact", the "non-reporting of significant Middle East news as an indication of bias", and "mis-statements of fact."

CBC does not suffer from an overall anti-Israel bias, he says, but "certain programs - primarily on radio - tend to consistently reflect anti-Israel prejudices of producers and script writers."

CBC executives, he adds, have either dismissed the CIC's case in the past or have viewed it with "polite scorn", because they consider the committee a lobbying group with a partisan viewpoint.

But, in the last few weeks, he has detected a concern for balanced coverage and the use of Israeli correspondents based with Israeli publications, in the current affairs productions.

"The CBC's attitude," he remarked, "is that Jews articulate well that they are an integrated segment of the public with sufficient lobbying power. And, they tell you, Israel gets a fairer hearing than the Arab case."

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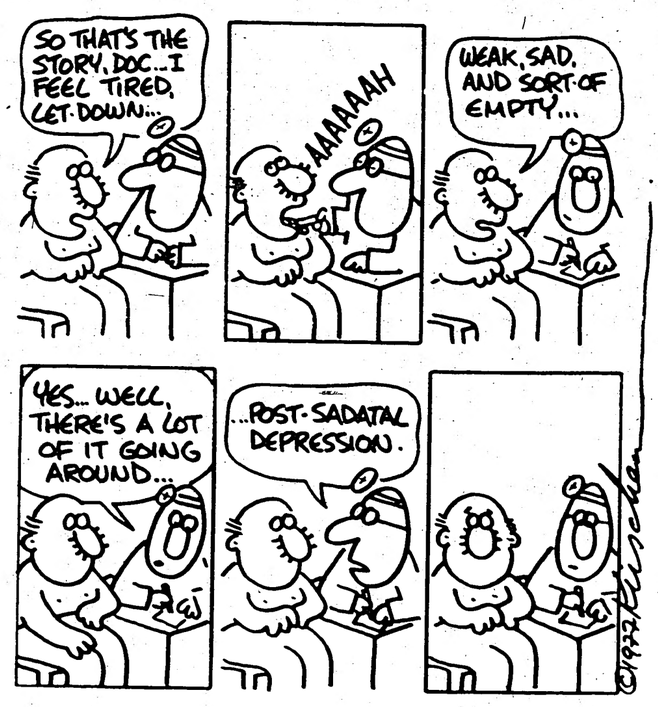
World News

Dry Bones


SO THAT'S THE STORY, DOC... I FEEL TIRED, LET-DOWN...
AAAAAH
WEAK, SAD, AND SORT-OF EMPTY...
YES... WELL, THERE'S A LOT OF IT GOING AROUND...
...POST-SADATAL DEPRESSION.

FIRST FOR ISRAELI COURT

JERUSALEM —

Her stationery reads Mrs. Justice Miriam Ben Porat. She is the first woman ever to become a Supreme Court Justice in the common law world.

To outsiders her appointment may not seem surprising in a country which has already been led by an outstanding woman — Golda Meir. But Israel has, in fact, very few women in high positions.

Mrs. Justice Ben Porat's appointment this year overcame a certain resistance to the idea of feminine representation in one of the most distinguished institutions of the state of Israel.

Mrs. Ben Porat, however, does not consider herself a representative or leader in women's causes. "For women to gain recognition in different fields of work and life — not just in Israel, but in other countries," she says, "they must first believe themselves capable, and develop their talents. Then they will be accepted, given positions accordingly and treated as equals. Such a process which is already in motion, will of course take time."

The lady justice sits calmly and correctly in the upholstered chair of her modest chambers in a section of Jerusalem known as the Russian Compound, the seat of the Supreme Court. A black robe, well worn, hangs near the door and Mrs. Ben Porat, in a small sports dress, speaks about being a woman justice.

"When I was appointed public prosecutor in 1948, I felt that as a woman I needed more courage than men; I knew I had to try harder. The number of women in the legal profession in those days was still scarce and my first homicide case was quite a sensation. Gradually things changed.

"Experience made me more self-confident and the number of women joining the legal profession was increasing. Eventually women representing the state in serious criminal cases became a normal phenomenon.

On the question of not having a constitution Justice Ben Porat has the following to say: "It is no requisite, I should say. We must build it gradually, piece by piece. Occasionally we pass what are called 'basic laws.' These are laws of a special standing which can be repeated or altered only by a special majority. In time the 'basic laws' will form our constitution. It is better to go step by step, as people say — slowly, but surely. So far the main functions of the Supreme Court of Israel are as the Highest Court of Appeal and as a High Court of Justice."

Regarding the lack of a jury system, Mrs. Ben Porat feels that Israel, as a small country, is better off without juries. "It is difficult to select a jury," she says, "in a country where either everyone knows everyone or is likely to be related to someone in the case. It has worked very well to leave the facts to the judge. I think that democracy has not suffered because of it. If a judge feels even remotely that he is not absolutely impartial, he disqualifies himself."

Miriam Ben Porat was born in Russia in 1918, brought up in Lithuania and immigrated to what was then Palestine in 1936. She studied at the Hebrew Gymnasium in Kovna, Lithuania and took her law degree at Jerusalem's Hebrew University. After she served as first deputy to the District Court in 1958 and appointed its president in 1975. She is a member of the faculty of law at the Hebrew University, where she has lectured since 1964.

Mrs. Ben Porat has one grown daughter and a grandson. Her husband Joseph is a writer and a poet.

[Jewish Week]

CBC programs biased: CIC

Cont'd from Page 1

The CIC's concern with the CBC, specifically, centres on the size of the corporation, its larger volume of foreign news coverage, the popularity of its current affairs programing, and its public mandate.

The "quality of its public" is also a factor, said Simmonds, since the shows often attract the attention of "people who have a role to play in the political process and foreign policy."

His French counterpart in Montreal's CIC office, Leon Benbaruk, found Radio Canada's radio and television coverage of the Sadat visit to be "relatively balanced."

In fact, the CIC, a month before the trip, suggested a commentator for the coverage in the person of Lazar Prajs, an Israeli who teaches in the Jewish studies program at the University of Montreal.

As well as Prajs, the television coverage included two Egyptian Arabs — one, a U of M professor, who viewed the visit favorably and another, a CEGEP instructorf, who didn't.

In his presentation to CBC management last month, Simmonds listed a number of examples to support his contention of unfair reportage, including:

—CBC television's "Round-Up" feature on 1976 failed to include any reference to the Entebbe rescue;

— **As It Happens**, in June of this year, carried a lead story on the alleged torture of Arab detainees in Israeli-occupied territory with the introduction: "There is now conclusive evidence that Israel is guilty of torturing Arab prisoners," in what Simmonds calls "a bold statement of opinion disguised as fact," with no Israeli rebuttal;

— **As It Happens'** use of Michael Adams, "a leading figure in an organization known as The Council for the Advancement of Arab British Understanding", only identifying him as a "British journalist". Adams was reporting on a conference on Zionism sponsored by the Iraqi government in Baghdad, with CBC as the only Canadian media outlet carrying the "propaganda exercise," and

— **Sunday Morning's** use of Uri Avneri, incorrectly identified as a former "member of the Likud", who is left-wing editor of Haolam Hazeh, an Israeli weekly.

CBC Radio News, he noted, "has recently been scrupulous in ensuring that both sides of an issue are presented — either on the same or following day."

Ex-PM, Sartre plea

By EDWIN EYTAN

PARIS [JTA] —

Two prominent French personalities, former premier Pierre Mendes-France and philosopher Jean-Paul Sartre, have appealed to Israel to recognize the Palestinian people.

Mendes-France, who was in Israel last month during the visit of President Anwar Sadat of Egypt, said in an interview with the Socialist weekly, Le Nouvel Observateur, that Israel should grant the Palestinian people the same rights Israel has.

The French Jewish elder statesman urged Israel not only to make concessions but to "make them fast." He said this was necessary to enable Sadat to tell other Arab countries, "I am advancing. I am obtaining something."

Begin promises conference on poverty, social inequality

NEW YORK [JTA] —

Nessim Gaon, president of the World Sephardi Federation (WSF), says that as a result of the federation's intervention with Premier Menachem Begin, the Israeli leader gave his "commitment to convene, during the year 1978, a world Jewish conference to deal specifically with the problems of poverty and social inequality in Israel."

Gaon, of Geneva, addressed the opening session of the three-day meeting of the federation's presidium at the Waldorf-Astoria Hotel here.

Addressing some 150 leaders of Sephardi communities from Israel, Europe, Latin America and the U.S., Gaon urged the Israeli government, in the event that the Geneva conference should resume, to include on its negotiating team "diplomats or specialists who have lived in Arab lands and who can serve as a bridge to a more fruitful dialogue among the nations of the Near East."

Citing alarming statistics of what he termed "de-Judaization" in the Diaspora, Gaon called for concerted Sephardi efforts to build more Jewish schools, especially in France, and to have Hebrew universally adopted as a second language among all Jews, in addition "to bringing our young people closer to the sacred principles of our Jewish faith."

While praising the improvement of the Sephardi status in Israel since the Begin government came to office, Gaon was sharply critical of the World Zionist Organization, claiming that "it is not normal that we should be represented on the Zionist executive by only one out of 22 people." He called for special effort during the forthcoming World Zionist Congress to have Sephardim assigned to key positions in the youth and education departments.

In her introductory remarks, Liliane Levy-Winn, president of the American Sephardi Federation (ASF), emphasized the significance of having this conference in the U.S. "in order to rally the political and economic power of the U.S. Jewry to our cause."

She blamed the Sephardim for being remiss "in allowing the American Jewish community to remain oblivious to the Sephardi role in the rebirth of Israel, to Sephardi needs in Israel and to the fractionalization of the social and economic fabric of the Jewish state."

In a similar vein, Gaon told a fund-raisers' luncheon meeting that ending the social gap in Israel must not be underestimated. He warned that if the gap is allowed to continue, it will result in a "highly polarized society."

He stressed to the audience of UJA-Joint Campaign officers and New York Sephardi leaders that "this polarity would constitute a grave threat to Israel's very existence. We cannot, must not, sit back and allow the problem to grow."

Gaon said some 500,000 people in Israel are living in substandard conditions.

"These people are underprivileged socially, economically and educationally," he said.

Mediation for activist

Cont'd from Page 1

In part, he was referring to the 57 MPs from all political parties who sent a telegram to Soviet leader Leonid Brezhnev demanding the dissident's release, as well as to the letter from 12 prominent Ontario citizens who asked Trudeau to request his release.

But, ultimately, he stressed, it was the hunger strike which precipitated Saturday's meeting with Cafik and the government's subsequent decision to discuss the Scharansky case with the Soviet ambassador.

"Nothing had happened for nine months before this. Scharansky was back-page news. Now he's front-page news. Without our effort, all the work exerted by other organizations for the last nine months would have gone for naught."

He added: "Canada hasn't changed its policy. It was always involved in monitoring and caring. But the government needed a needle in the back . . . to act." Garber expressed the hope that Scharansky would be in Canada by the new year.

He said seven out of 16 students fasted for all 11 days. They were: Rebecca Rotenberg, Rachel Rotenberg, Ralph Rubenstein, Danny Eisen, Victor Fradkin, Dave Gotfrid and Randy Robinson. Ms. Robinson is assistant executive director of the Jewish Student Federation.

Earlier last week, prior to the latest developments, Prime Minister Trudeau, responding to repeated cables from the strikers, sent the following telegram: "I have heard your message of concern for Anatoly Scharansky. Please be assured that the government has been closely monitoring his case from the beginning . . ."

Trudeau noted that Canada advocated the principle guaranteeing rights of emigration and family reunion.

At the start of their hunger strike, the students had charged that Canada was neutral and "wishy-washy" toward the plight of Soviet dissidents.

Soviets flock to West

Cont'd from Page 1

With the Soviet Jewish immigrant the case worker is faced with the task of re-education — that is, unlearning what has become ingrained from years of living behind the Iron Curtain, said Kage. This is a much more subtle process than simple education of the immigrant to the ways of the land.

"The response to the conference is significant . . . money and material goods are not the only things the immigrant requires. We cannot only be the provider of food, rent and clothing; there has to be an open door for the immigrant to come in and talk to someone," he added.

"The emotional needs of the immigrant are vitally important. We must establish contacts in the areas where the new immigrants are going to see that they remain members of the Jewish community."

Kage thinks that the school of thought espoused by Sol Granek, director general of the United Israel Appeal in Israel, and others that the Jewish community perhaps should reconsider aiding the Soviet Jewish dropout is "slightly dangerous."

"If we say 'let my people go' how can we turn away a Jew who is given his freedom. If someone comes to me for aid I don't ask him if he is from Toronto or Moscow; I look at him only in terms of his needs.

"Immigration and aliya are not opposites. None of us wants to do harm to Israel, but we live in a time of great mobility and people will move."

Not the least of the other reasons for calling the conference was to familiarize the community workers with the new immigration regulations of Bill C-24, passed in July by the House of Commons and to come into effect possibly as early as February.

The removal of the "nominated category" of relatives — that is, married and unmarried children over 21; brothers, sisters, nephews, nieces, uncles, aunts and grandchildren — has caused Kage some concern.

The definition of "family" for sponsorship is now confined to husband, wife, minor children, parents, grandparents, grandchildren under 18, and orphaned brothers, sisters, nephews, and nieces.

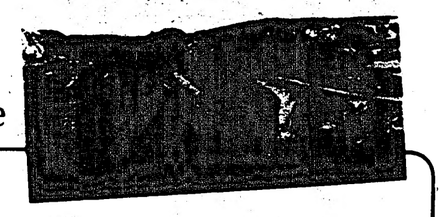
Provision is also made that where a Canadian citizen or landed immigrant has no relatives within the allowed categories, he may sponsor any relative regardless of age or relationship.

Kage questions how the natural desire to be reunited with relatives in the abolished category, such a crucial factor to immigrant groups, can be overlooked.

"We trust that the new immigration regulations will take this into account and that Quebec (which will have a strong say in how the regulations are administered) will also reconsider its views towards a greater generosity and understanding of this issue."

Road to Bethlehem

New Roots . . . from an Old Route



Tom Harpur, religion editor of the *Toronto Star*, lifted his wife onto the back of a donkey and with photographer Dick Loek, walked like Joseph the 100 miles from Nazareth to Bethlehem. The experience? Electric, ecstatic . . . and powerfully conveyed in this new book through moving words and sensitive photography.

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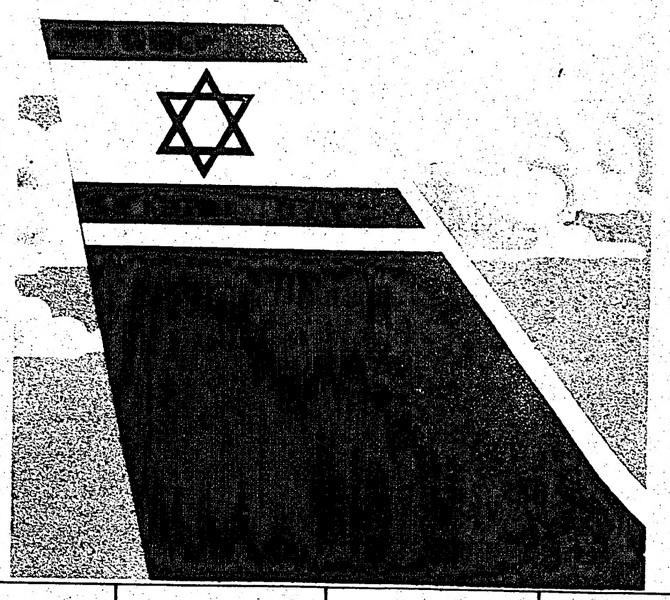

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Scientific co-operation is requested

By NECHEMIA MEYERS

REHOVOT —

Among the documents that Egyptian President Anwar Sadat took back with him to Cairo after his extraordinary visit to Israel was a list of 36 international scientific conferences due to take place here this year. Appended to that list was a request that he facilitate the participation of Egyptian scientists in each of these conferences.

A much more far-reaching proposal for scientific co-operation was made immediately after Sadat's departure by Technion professor Josef Rom, an aeronautical engineer now serving as a Likud member of the Knesset. Rom said that the current Israeli-Egyptian political dialogue should be accompanied by concrete measures to foster joint programs in as many spheres as possible, among them science and technology.

"For example," Prof. Rom declared, "we must begin to plan and if possible to carry out binational projects such as the construction of atomic power stations and desalination plants in Sinai."

In point of fact, such a scheme was proposed many years ago by Dwight D. Eisenhower, and endorsed by other American leaders, all of whom thought it could help bring peace, co-operative development projects were simply not feasible.

But before this scheme was finally shelved, American, Israeli and Egyptian scientists had come together at the Oak Ridge National Laboratory, then headed by Alvin Weinberg, to work out details of how it could be carried out. They envisioned the installation of two reactors with a combined output of 1,000 megawatts in the El Arish area, south of the Gaza Strip. The power generated was to be used by newly-established industries producing chemicals, fertilizers, plastics, aluminium, etc., as well as for the operation of a plant to desalinate 1,000 million gallons per day of seawater — enough to irrigate some 300,000 acres of land in the deserts of Sinai and the neighboring Negev.

It was assumed that this American-financed program would bring great material benefits to both Israel and Egypt and also provide employment opportunities for Arab refugees in the Gaza Strip.

In the interval most of these refugees have obtained jobs in Israel and many other things have changed. But Gerald Stanhill, an Israeli scientist who helped work out some of the agricultural aspects of the scheme, hopes that it will be revived in one form or another.

At the same time, Stanhill warns against the dangers of prematurely promoting "intensive, California-style agriculture" in a country like Egypt because this would involve an enormous investment in money and trained manpower as well as flooding Egypt's already overcrowded cities with fellaheen who would lose their jobs in the countryside and fail to find new ones in the cities.

But quite independent of the Sadat visit, Stanhill and his colleagues at the Volcani Center of Agricultural Research have been considering how low-technology irrigation techniques similar to those used on Israeli moshavim (smallholders' settlements) could be introduced into the Egyptian countryside in a way that would substantially improve living standards without destroying the existing fabric of society. And these techniques — together with those from dozens of other countries — are being brought to the attention of the world's farmers and researchers through the efforts of the International Irrigation Information Center (IIIC) located at Volcani.

It was set up in June, 1975, by the International Development Research Centre of Canada (IDRC) in co-operation with the state of Israel to collect, analyze and disseminate information on irrigation, especially for developing countries.

While some relevant data may have escaped the IIIC's attention, General Manager Janina Bard points out that it has already dealt with material from 78 countries, written in 28 different languages. All of it has been abstracted and distributed in English.

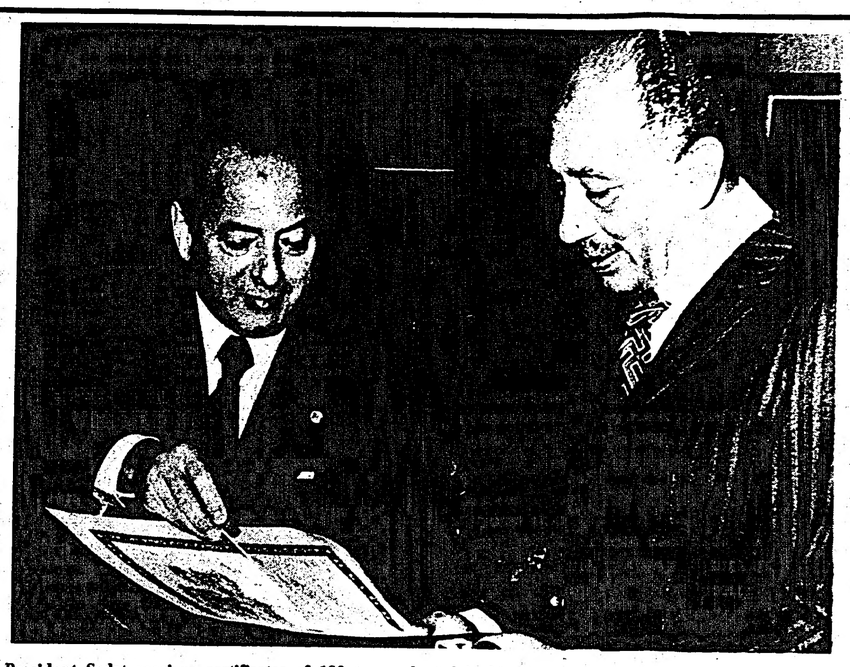
Even so, communication of information via the mails has its limitations; personal contact is bound to be more effective.

This can be seen in the Gaza Strip, controlled by Israel since 1967. There, Egyptian-trained agricultural instructors were taught Israeli techniques in irrigation and other spheres, and then brought them to local farmers. As a result, average annual production in agriculture has grown by 25.4% (as compared to 6-7% in Israel), while income per farmer has risen from $130 to $732.

There is enormous enthusiasm among Israeli researchers — be they working in agriculture, medicine, electronics or geophysics — to establish close contacts with their counterparts in Egypt, by far the largest and most developed scientific centre in the Arab world.

Weizmann Institute President Michael Sela was undoubtedly speaking for many others when he said recently that the institute soon hoped to have visiting scientists not only from Berkeley, London, Paris, and Tokyo, but also from Cairo and Alexandria.

"Moreover," Prof. Sela added, "if our researchers can spend their sabbaticals on the banks of the Thames or the Seine, there is no reason why they shouldn't be spending them on the banks of the Nile."



President Sadat receives certificates of 180 trees planted in his honor in a Jewish National Fund forest in Israel. Making presentation in Jerusalem is Yekutiel X. Federmann of the King David Hotel.

180 JNF trees planted for Sadat

JERUSALEM —

The historic peace visit of President Anwar Sadat has been commemorated in a symbolic manner through the acceptance by the Egyptian leader of a special Jewish National Fund certificate marking the planting of 180 trees in JNF's Peace Forest, overlooking the slopes of Jerusalem.

The gesture, with its implicit connotation was made by Yekutiel X. Federmann, owner of the King David Hotel in which the Egyptian president was staying.

300 Jews in Baghdad

Iraqi believed murdered

LONDON [JCNS] —

It is now known that Salim Cohen, a Jewish businessman living in the Iraqi port of Basra, was murdered some months ago, according to an expert on Iraqi affairs. It appears tht his decaying body was found by police in his flat after neighbors had complained.

Cohen had expected to join his wife and daughter, who emigrated from Iraq a few years earlier.

There is no evidence that security agents, who are suspected of being responsible for the abduction and assassination of 25 Baghdad Jews in 1972-73, murdered Cohen, but apparently the authorities did not conduct their inquiries very thoroughly.

Between 300 and 350 Jews remain in Iraq, mostly in Baghdad, with the rest living in Basra, Hit and Hilla.

About 120,000 left the country for Israel in 1950-51 and their property was sequestered. The custodian of Jewish property holds land and other assets worth about $300 million, of which between $40-50 million is in cash.

The government has taken over the community's schools, hospital and clinics, but there is still a Jewish lay council in Baghdad administering the community's religious and charitable trusts.

The remaining Jews cannot sell property and they can only draw a maximum of $600 a month from a bank account. They are now allowed to travel abroad but if they do not return within three months they are deprived of their nationality and possessions. Many of the remaining Jews are poor and they are helped by the community.

Iraq is ruled by the Baathists, who came to power after the revolution of July, 1968. Millions of dollars of Iraq's oil revenues are contributed to terrorist Palestinian organizations and Rejection Front Arab and African countries, such as South Yemen and Somalia. Palestinian and international terrorists, including Germans and Japanese, have been trained in secret Iraqi camps.

Israeli bank files request for branch

MIAMI —

One of Israel's big three banks has filed an application to become the first foreign bank to open an operation in Florida under the state's new international banking law.

The announcement came from Ed Mahoney, deputy comptroller, who said the application of Israel Discount Bank, Ltd., will be processed as quickly as possible. The bank, with assets of about $4.6 billion, was the first foreign bank to open an operation in New York after that state approved similar international banking legislation in 1961.

The decision by Israel Discount Bank comes only a few weeks after state officials went to New York to persuade banks all across the world to open offices in Florida.

"We had a great reception," said Mahoney. "While Israel Discount is the first bank to file an application, we are expecting quite a few more. We've had inquiries from about 20 of the biggest in the world."

Under the new law, a foreign bank can open a representative office, in which it looks for business and refers it to the head office elsewhere in the U.S. Or it can open an agency office that actually makes loans to overseas customers.

In Israel Discount's case, it decided to take the latter route which will mean a larger operation in Florida. It was not immediately determined, however, how large a facility it might open.

Under the law, Israel Discount's application can be processed prior to Jan. 1. But it can't officially open for business until after the start of the new year.

Peddling Nazi toys

FRANKFURT [JCNS] —

The increasing sale of military toys bearing Nazi symbols has been criticized by Heidemarie Wieczorek-Zeul, a prominent Social Democrat politician in Hesse.

The fact that the sale of such toys was flourishing was bad enough in itself, but it became unbearable when these toys were showing the Nazi swastika, she declared, pointing out that existing laws forbid the public display of Nazi symbols as well as trade with such symbols.

She appealed to all department stores and toy shops to stop the sale of such items.

At Altenkirchen, near Bonn, a peddler who described himself as "spiritual father and initiator of flea markets" in West Germany, was recently found guilty of selling Nazi paraphernalia, including SS swords, belts and other objects bearing Nazi swastikas and slogans.

Investors want to establish private commercial TV in Israel

TEL AVIV [JCNS] —

A group of investors, including the Thames TV Corporation of Britain, have asked the Israeli communications minister, Meir Amit, to grant them a concession to set up private commercial television in Israel in black-and-white to operate alongside the government TV.

The investment needed is said to be in excess of $13-26 million, and the capital will be raised by the sale of shares on the Tel Aviv Stock Exchange.

The newspaper Ha'aretz reported that the group of investors would included the Clal investment corporation, one of the largest private financial bodies in Israel; Thames International, whose productions are popular in Israel; Murray Goldman of Toronto, owner of a brewery in Israel; and a South African investor, the Castel Film Company. The investors plan to invite the Israeli daily commercial newspapers to join the project.

The plan provides for the establishment of a public company which will float shares on the Tel Aviv Stock Exchange to mobilize the necessary capital. Preference will be given to small investors in shares in order to prevent the take-over of the company by large financial interests.

If the new company is allowed to use the country's present TV broadcasting facilities, the investment may amount to $1.3 million, If, however, the company has to build its own broadcasting station and studios, it will need $26 million to carry out the project.

The proposal made by the investors provides for the government to purchase the TV broadcasting station by financing the project from a loan it will receive from the investors. The loan will be repaid through the fees collected from the concession.

The investors propose that the Knesset pass a law authorizing the establishment of a commercial television authority which will be the actual owner of the broadcasting station. The authority will sell broadcasting time in return for payments from the advertisers.

The authority will supervise the standard of the commercial broadcasts. The concession granted to the private company will be for a period of 10 years after which the entire commercial TV organization and assets will go to the state. The company will undertake to cover the authority's entire operational budget as long as the concession lasts.

The investors propose that there would be four-six minutes of advertising for every hour of broadcasting. The daily newspapers included in the project will receive part of the company's shares in compensation for the expected drop in income from advertising in the press. The arrangement will be similar to that existing between the government and Israel radio commercial broadcasts.

The Thames Corporation will supply the Israeli company with professional assistance and TV films. Talks have been already held with Finance Minister Simcha Erlich. It is known that the Likud Bloc electoral platform provided for the establishment of commercial TV in Israel.

However, Education Minister Zevulun Hammer announced his opposition to the setting up of a commercial channel.

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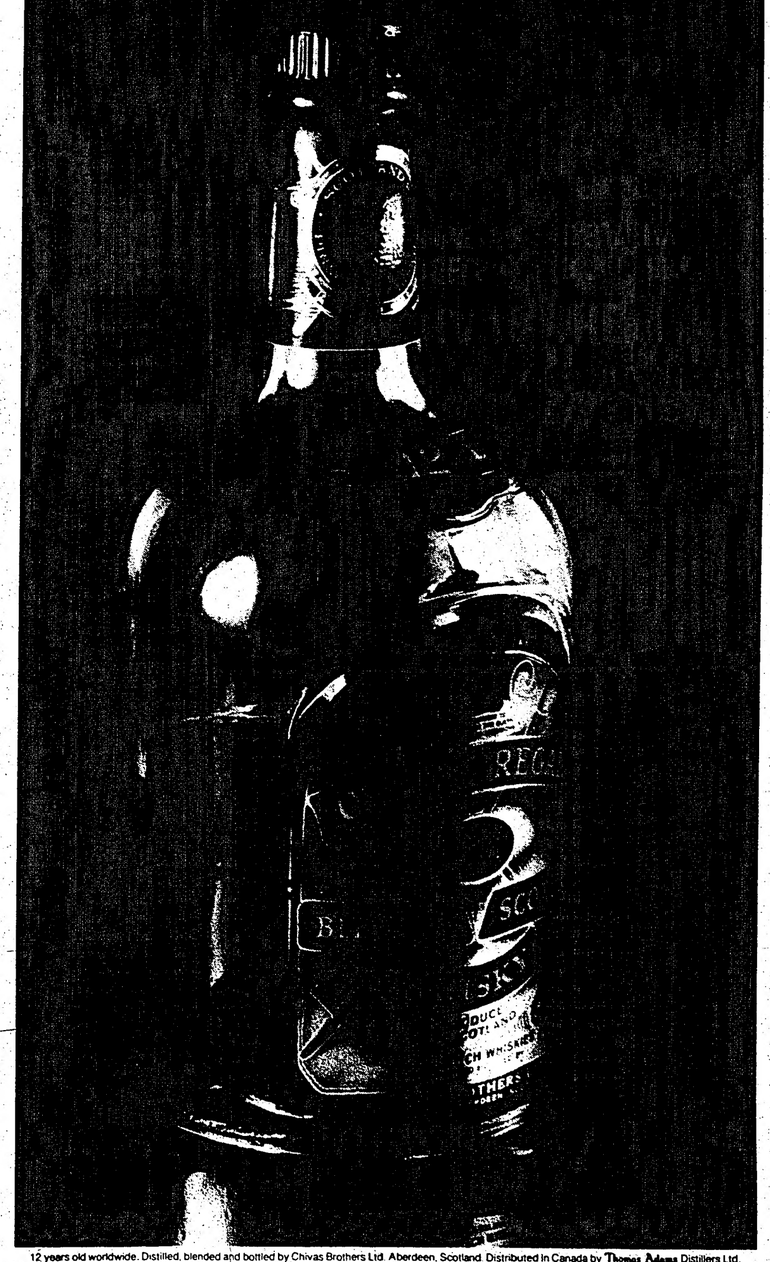

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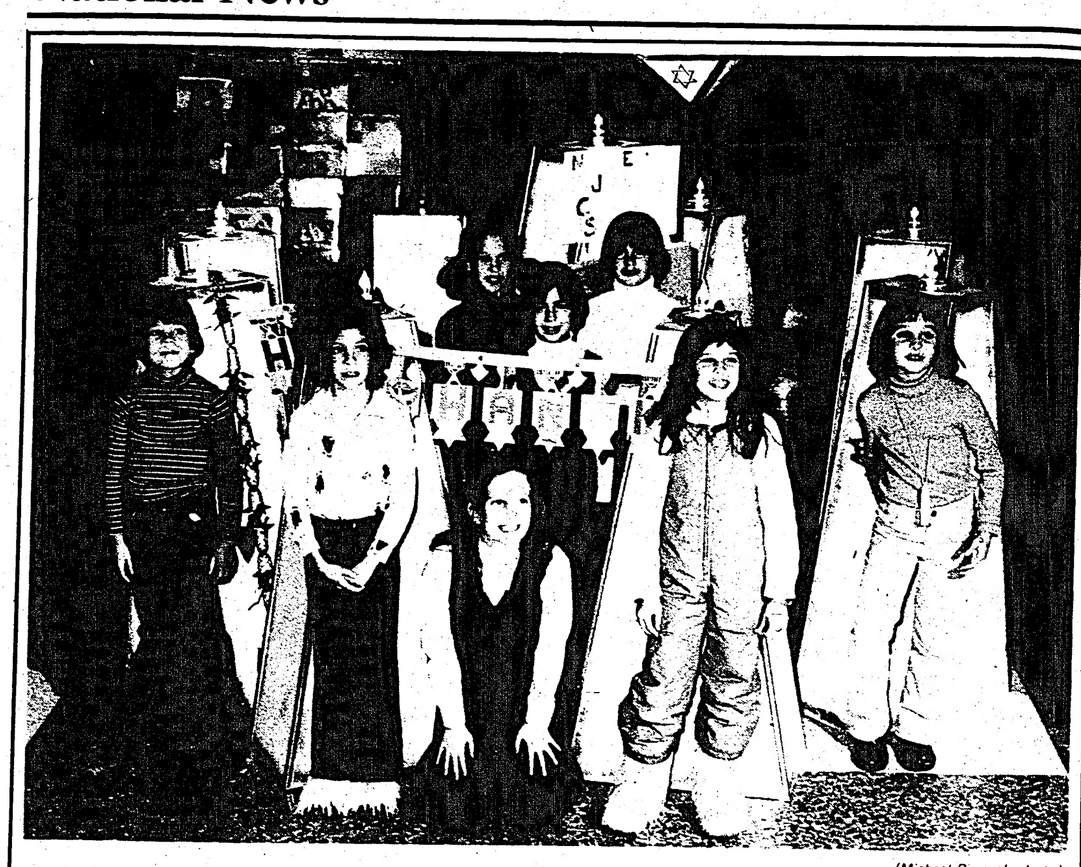

(Michael Rumack photo)

Grade three class at Beth Tikvah congregational school in Toronto entertain at Markham Mall during Chanuka, one of several presentations sponsored by North-East Jewish Community Services during eight days of holiday. From left in front are Wayne Dietel, Marni Filer, Stacey Fruitman, Jacqueline Kott and Suzanne Tepperman. Back are Marni Turner, Amy Rosen and Naomi Sheldon.

Winnipeg CJA to fund 'Y'

By A.J. ARNOLD

WINNIPEG — Two additional community responsibilities involving considerable financial resources have been announced by Al Omson, president of the Winnipeg Jewish Community Council.

At the joint annual meeting of the council's delegate assembly and campaign contributors, Omson disclosed that for the first time since 1965, the YMHA Community Centre has again become a Combined Jewish Appeal beneficiary. and that the council has also assumed full responsibility for financing university student programing. The return of the 'Y' centre as a major local beneficiary became necessary due to the change in funding support of the 'Y' by the United Way from deficit financing to a limited annual grant.

The taking over of student programing was made necessary by a Hillel Foundation decision to withdraw its director and most of its support from the University of Manitoba.

The YMHA received its first grant of some $30,000 from the Community Council in September. The extent of ongoing financial support for the YMHA and the basis of its continuing association with the council is still in negotiation.

With regard to campus programs, the council board has approved a budget of $22,000 based on proposals made by the YMHA and the Winnipeg office of the Canadian Zionist Federation. The 'Y' is to assume responsibility for campus programs for 1977-78 in cooperation with the Zionist Federation.

Negotiations on the relationship of the 'Y' Centre to the Community Council involve other things in addition to funding. Omson expressed confidence that "our future working relationship with the 'Y' will be closer and more productive than it has been in the recent past."

Later in the meeting Dr. M.J. Lehmann, a past president of the YMHA, expressed concern "at the slow rate of progress" in the Council-YMHA negotiations.

"I implore the board to expedite these discussions," he said. "Otherwise, there will be a death in our community — the death of one of our senior communal agencies, the 'Y' Centre."

Dr. Lehmann also referred to the capital fund and membership campaign which the 'Y' has been conducting during the past year and charged that "the response from many so-called civic minded individuals, including senior board members of this organization (the Council) has been abysmally poor."

Responding to Dr. Lehmann's criticism, Omson, said that the 'Y' Centre was "one of 10 or 12 major priorities" that the council is now dealing with. The problem had only come to his attention about 18 months ago, he stated, and discussions have been underway for over a year.

Ernest Klein: no stranger to intellectual acclaim

By DANIEL ACKS

TORONTO — After 12 years of research, Rabbi Ernest Klein, regarded by many as the world's greatest scholar in linguistics, has completed another major work — the first Hebrew etymological dictionary.

The manuscript, purchased by the University of Haifa and currently awaiting publication in Israel, involves a detailed examination of the origins of the Hebrew language. Moshe Kones, executive director of the Canadian Friends of Haifa University, spent three years collaborating with Rabbi Klein in preparing the manuscript for publication. He regards Klein's work as an "historical event in the life of the Hebrew language."

Already possessing five doctorates, including a recent Doctorate of Literature from McMaster University and Doctor of Letters from the University of Guelph, Klein is no stranger to intellectual acclaim. His first work, **Klein's Comprehensive Etymological Dictionary of the English Language**, took him 18 years of research to complete and was regarded as the "greatest lingusitic achievement of the century," by scholars in **Men of Achievement** (1974).

Klein's latest dictionary, which will not be published for another two years, is still awaiting the $150,000 in Canadian funds required to print the massive work. J. A. Lord, a Toronto businessman and archdeacon of the Anglican Church, who is currently writing Klein's biography and helping to raise funds for the book's publication, states that "only a man of Klein's knowledge of language could write such a work."

Klein, who speaks 40 languages, regards his latest achievement as a labor of love. An energetic 82-year-old, he is eager to show a visitor to his study the numerous commendations bestowed upon him by the city of Toronto, including the Golden PhD awarded in honor of the 50th anniversary of his promotion to Doctor of Philosophy by the University of Vienna in 1975.

Had it not been for Chaim Rabin, professor of linguistics at the Hebrew University who recognized the worth of Klein's efforts, it is assumed that the manuscript would still remain unknown within the rabbi's study today.

It was Rabin who brought the existence of the valuable work to the attention of Beatrice Wintrob, a Toronto patron. Haifa University was receptive to Mrs. Wintrob's efforts on behalf of Klein in finding a sponsor for the manuscript.

Rabbi Ernest Klein of Toronto

Presently sitting upon the shelves of Klein's study is another completed work, a medical etymological dictionary, for which he has yet to find a sponsor. This new book, which contains a history of 3,000 scientists and a grammar section that will enable doctors and scientists to develop new terminology that is stylistically accurate, may not be published due to lack of financial support.

Klein told The Canadian Jewish News he has distanced himself from the problems of publishing his unrecognized manuscript. "I cannot make any plans to have the book published. People know about my work and if they are so unwilling to print a work which is unique in the whole world, then they distinctly show where their priorities lie. I am not a wealthy man and I cannot devote so much money to printing all the works I have written."

For Klein, language has always been his passion and not merely his vocation. "The development of words is like the development of any plant or animal. To look at words they seem to be alive. A word fitly spoken is like apples of gold in pictures of silver."

'Theatre cannot be branded'

By JENIVA BERGER

TORONTO — English language theatre in Montreal is in a precarious state these days, and if the proposed white paper on culture is adopted, Toronto may welcome another director to its folds. Alexander Hausvater, in town recently to direct the production of **Kaspar** at the Cafe Soho, has suddenly rediscovered Toronto through new eyes and he's delighted with its ethnicity.

The Montreal-based director, whose Montreal Theatre Lab has blossomed into the most experimental voice in English language theatre in the city says, "local grants are being held back if everything isn't done in French. The Lab is perhaps the only pure experimental theatre in Canada. But, we may have to leave the province."

Hausvater, who was born in Romania in 1947 and started his theatrical career at the age of six in the Romanian National Theatre's production of **Richard III**, has done a lot of travelling in his 30 years, much of it as the result of what he terms "a chauvinistic attitude toward the arts."

He was 12 when he moved to Israel, where he completed his BA in English and the arts and was subsequently engaged with a company of performers who dramatized the news of the day on types of medieval pageant wagons which they took throughout towns. They were verbally attacked for their critical views and Hausvater recalls, "I was choking personally. I left Israel and went to Ireland. But Ireland is a country of dreams and I developed into a different kind of artist."

He completed his MA on J.M. Synge and took over the direction of The Peacock, the experimental theatre connected with Dublin's Abbey Theatre. Then came the directive, "only Irish plays." Hausvater packed and left. "Theatre cannot be functional," he argues. "It cannot be branded."

Alexander Hausvater

When he came to Canada in 1971, it was primarily for the purpose of finishing his PhD at McGill University, but once again the lure of breaking theatrical ground interfered with the call of academe, and Hausvater worked his way into Montreal theatrical circles by directing at the Saidye Bronfman Centre, the Pendulum Theatre, Sandwich Theatre, Sir George Williams University, and the University of Montreal.

Shortly afterwards, he established the Montreal Theatre Lab, dedicated to the production of foreign plays which have never been done in North American and the development of new plays. One of the Lab's most startling successes was with Arrabel's **And They Put Handcuffs on the Flowers**. "It was," Hausvater says, "the Woodstock of Montreal."

Kaspar, a co-production of the Montreal Theatre Lab and Toronto's Theatre Passe Muraille, was presented last year in Montreal. Because of the timely premise of the theme — the destructive force of language — Hausvater says, "the reaction was tremendous. In Montreal, the degree of reaction is much larger anyway, because of the nationalism. English people live on a day-to-day basis and they're more open to new artistic direction."

En route to direct the second show of the season at the Brooklyn Academy of Music's Chelsea Theatre, Hausvater returns to Montreal to do a play at the Lab that he's been working on for six months. Called **The Solzhenitsyn Show**, Hausvater has collaborated with the Nobel Prize-winning author whom he compares to "the prophet of doom — like Isaiah or Jeremiah. He cannot write anything except that which he has experienced personally." An episodic show which uses nine actors, each one portraying a different stage of Solzhenitsyn's career, it is the reason that the Montreal Theatre Lab is politically oriented this year. It points up Hausvater's influence on his company.

"There's no point in dreaming," he explains, "unless you can translate it in political terms."

Israelis headline unique art show

TORONTO [Staff] — The Canada-Israel Cultural Foundation and a leading Haifa gallery owner have teamed up to bring a unique exhibition here next year that will involve 10 local galleries and a display of over 400 Israeli works in all mediums.

Billed as the largest Israeli exhibition of art abroad, the three-week-long event is planned to coincide with celebrations for Israel's 30th anniversary next May.

Behind the impressive organizational feat is Herbert Goldman, a German-born gallery owner who came to Israel in 1933 and established a gallery prior to the state's independence.

He regularly travels throughout Europe and North America, promoting Israeli art and arranging exhibits. It will take close to a year of planning to arrange the Toronto show and a smaller-scale exhibit at the same time in Ottawa's National Art Centre.

Aside from being a business venture, the project aims at familiarizing the Canadian public with a cross-section of Israeli art from sculpture to kinetic pieces, paintings to tapestries, graphics to posters — in modes from the figurative to the avant-garde. A number of Yorkville area galleries are participating in the event, each handling a different subject area.

For Goldman there is a political motive as well to the exhibit. "The image of Israel as a belligerent military power is just not true," he remarked in a recent interview, while in town to co-ordinate the show. "It is a big mistake not to promote art that shows Israelis are human — people who suffer, enjoy, cry, laugh."

Noted Joel Slater, president of the Canada-Israel Cultural Foundation: "It's a way of creating goodwill for Israel, of showing that the country has a viable cultural base...its human side is best exemplified by its artists."

For the North American tourist who associates Israeli art with bearded Chassids, depictions of the Western Wall at sunset and a Sabbath supper scene, there will be some surprises.

Goldman ranks Jews as his largest group of clients, but he said they often have misconceptions about Israeli art, based on the tourist trade in realistic, biblical or landscape paintings.

The third generation in a family of gallery owners, he said that although art is international in its expression, Israelis do have a characteristic manifestation: their use of brilliant colors influenced by an environment of sun and sand; a brightness seldom found in North European artists.

Thematically, artists have been affected by the horror of Holocaust and war. An older generation of painters, like Jerusalem-born Moshe Castel, employ an abstract form using letters of the alphabet in works of Kaballistic and symbolic value.

War-time immigrant Yigael Tumarkin, a 44-year-old painter and sculptor depicts subjects devoted to war, peace, and social injustice and even employs machine gun parts in his pieces.

Affected by international influences, Yaacov Agam, a well-known kinetic artist, studied at the Bezalel school of art and now works in Paris. A number of realist and figurative painters still draw their inspiration from the biblical landscapes.

Goldman is also planning to print a catalogue for the exhibit and hopes to bring a little bit of **Canadian culture to Israeli soil, with a showing of Eskimo art in his Haifa gallery.**

The 30th anniversary exhibit has also had the assistance of the Canada-Israel Chamber of Commerce. An Israeli cabinet minister is expected to officiate at the show's opening.

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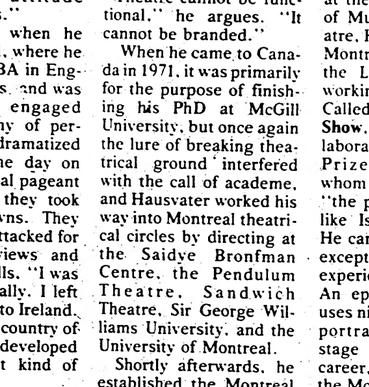

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Germany issues revised list of death camps

MONTREAL —

On Sept. 24 of this year a revised list of concentration camps appeared in the publication of the German parliament. The list contains the names of a number of new camps previously not recognized by the indemnification legislation as well as previously recognized camps, but with an extended period of operation.

According to the Indemnification Law (BEG), such persons who spent at least 12 full months in concentration camps contained in the previous list and who suffered damage to their health, resulting in a disability of at least 25%, had a certain advantage when submitting their claims for indemnification.

It was assumed that their disability was the result of the persecution unless the medical service of the indemnification authorities could prove beyond doubt that the disability was not the result of the persecution.

Thus the burden of proof was shifted from the claimant to the indemnification authorities.

Since the previous list of concentration camps did not contain the names of all the camps in which Jews were interned and a number of camps were not recognized officially for the entire period of operation, the new list opens the door to new claims.

The deadline for submission is March 24, 1978. This new possibility applies only to persons who have made claims and received payment for loss of liberty for at least 12 months (DM 1,800).

Persons who feel that the new list may enable them to receive indemnification for health damage should contact the Canadian Jewish Congress, or lawyers who handled their previous claim(s) for more detailed information.

Firms deny complying with boycott

OTTAWA —

Top Westinghouse and General Motors officials in Canada have told MP Herb Gray that their multinational companies do not participate in the Arab economic boycott against Israel.

Gray, a former minister in the Trudeau cabinet, was also informed by the then minister of industry, trade and commerce, Jean Chretien, that the Export Development Corporation, a federal agency, continues to withold support for any contract or transaction that includes boycott clauses.

The Windsor West parliamentarian wrote letters to Westinghouse and General Motors after reading an Associated Press story from Egypt that these firms had submitted evidence to Arab boycott officials that they have no dealings with Israel.

D.I.W. Bruce, Westinghouse's vice-president and secretary, categorically denied the veracity of the news story.

In a Sept. 6 letter, Bruce wrote: "Westinghouse Canada Limited has not made any agreement or commitment to take any action or provide any information, and has not taken any action for the purpose of either being removed from or not placed on any blacklist organized by the Arab countries. To the best of our knowledge, Westinghouse Canada Limited is not nor ever has been on any such blacklist."

D.H. McPherson, president and general manager of General Motors Canada Ltd., was just as emphatic as Bruce: "General Motors has never been on the Arab boycott list...Over a year ago General Motors was asked by the Arab boycott office about the nature of certain of its business relationships with Israel, that is to say the normal relationships we have with our dealers.

"General Motors Corporation supplied information on these relationships and reported the inquiry to the Department of Commerce, as required under U.S. regulations. The corporation has made no changes in these relationships as a result of this inquiry."

McPherson said it was General Motors policy to do business, where commercially feasible, on an international basis.

He added: "Especially basic to the conduct of General Motors business is its long-standing worldwide policy against discrimination of any kind in employment practices. We extend employment opportunities to qualified applicants and employees on an equal basis regardless of age, race, color, sex, religion, political persuasion or national origin. The Arab boycott has not affected this policy in any way."

The president asserted that General Motors continues to sell its products to distributors, dealers and customers in both Israel and the Arab world.

Chretien, who now holds the finance portfolio, assured Gray that the Export Development Corporation would not lend its support to a contract which would require an exporter to engage in discrimination based on the race, national or ethnic origin or religion of a citizen, or to refuse to purchase from or sell to any other Canadian firm.

Herb Gray — MP who speaks out against Arab boycott.

Student conference likely to attract large numbers

TORONTO —

Hundreds of Jewish students from across the United States and Canada are expected to attend the North American Jewish Students' Network convention at the King Edward Hotel here, Dec. 26-29.

Participants, representing a broad cultural and religious spectrum of Jewish students, are expected to attend the four-day conference which will include numerous discussions and workshops.

North American Jewish Students' Network Secretary-General Carole Stern pointed out: "This convention is being programed to meet Jewish students' various needs which have become more diversified and broader in recent years.

"Some of the planned workshops and discussions include campus politics, alternatives in Jewish education, Yiddish culture, Jewish feminism, aliya, Arab and Soviet Jewry, as well as Israeli politics and history, group dynamics, Jewish life in Quebec and American policy in the Middle East."

In addition, participants will attend five sessions which will cover Israel, religious expression, oppression and liberation, leadership development, and the North American Jewish community.

All representatives of Jewish student and young adult alternative groups and publications concerned with Jewish students will be participating. Voting delegates will elect a six-member steering committee as well as a chairperson to govern and direct the organization's activities for a period of 18 months, until the next convention.

Delegates will also vote on resolutions to set guidelines for national programing and the network's general direction until the 1979-80 convention.

Limited travel subsidies will be available to delegates. However, students are urged to contact local Hillels, federations and synagogues to assist in providing transportation costs.

The fee of $50 for student delegates and observers ($120 for non-student observers) includes hotel accommodations and meals for four days.

The North American Jewish Students' Network, a constituent of the North American Jewish Students' Appeal, is the umbrella and service organization for Jewish student groups in the U.S. and Canada.

Metal conference set for June 4-9

TORONTO —

As part of Israel's efforts to expand foreign trade, the country's metalworkings and electronic industries will hold an exposition and conference, designated ISRATEC '78, June 4-9, 1978 in Jerusalem.

Kurt D. Jungster, president of OHOLIAB, Israeli manufacturers of air compressors, and a member of the metal section of the Israeli Manufacturers Association, visited here recently to promote the event.

He addressed 30 leading Canadian manufacturers, consulting engineers, industrialists, bankers, importers and exporters at a luncheon under the auspices of the Canada-Israel Chamber of Commerce with the co-operation of the Israel trade commissioner.

Jungster discussed a vast number of business opportunities in Israel, such as buying, selling, investing and licensing in the high technology industries.

During the technology week, Canadians will also attend an international meeting of the Metalworking and Professional Electronic Association. They will tour industrial plants, research and development facilities and will be guests at official receptions.

Industries which will be exhibiting include metal processing, equipment and machinery manufacturing, electrical systems and parts, systems and components, electronics, computers, instrumentation, aerospace and military applications.

Jungster said that the technology week will focus on opportunities for Canadian companies for capital projects and discuss the current export-import situation.

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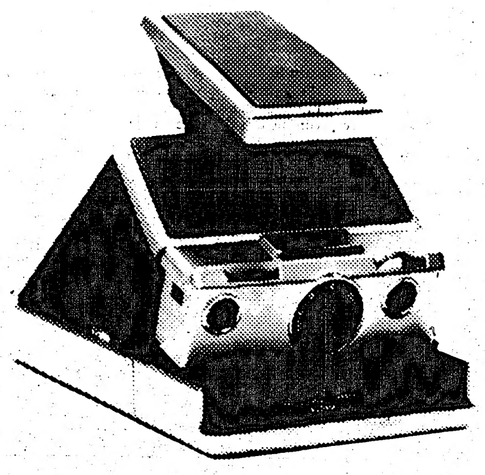

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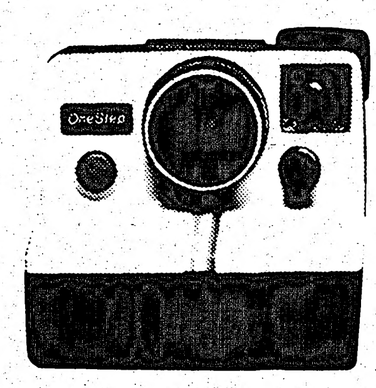

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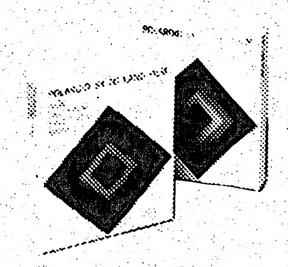

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Bridge over...

Troubled waters

Confusion, tumult and recrimination reign in the Middle East in the aftermath of President Sadat's astonishing visit to Israel. But the fragmented situation may sort itself out into a pattern approaching rationality following the conclusion of the Cairo preparatory conference.

As expected, Anwar Sadat's "sacred mission" to Jerusalem set in motion a train of events which may yet change the political complexion of the Middle East by altering Arab-Israeli relations on the one hand, and inter-Arab relations on the other.

The protagonists on the Middle East stage seem to be running off in different directions, name calling as they disappear into the wings. Yet this is, but Act I of a great theatrical drama which could have an unexpected ending.

Poised on one side are the so-called rejectionists — Syria, Iraq, Algeria, Libya, South Yemen and the PLO. Facing them are Egypt, Morocco and Tunisia. Caught in the middle are Jordan and Saudi Arabia, uncomfortable with President Sadat's "electric shock diplomacy" tactics, but hopeful that his schemes will materialize.

Exacerbating the political disarray in the region are the conflicting roles being played by Washington and Moscow. The Oct. 1 Soviet-American joint declaration on the Middle East appears already to be a dated, curious document.

Despite the flurry of activities and the contradictory statements issuing forth from the Arab and great power capitals, something crucially important and far-reaching is afoot in the Middle East.

What is brewing, in fact, is a bilateral agreement between Egypt and Israel. Certainly, Egypt is setting the stage for such a development. In the wake of the largely unsuccessful rejectionist summit in Tripoli, Cairo broke diplomatic relations with Syria and the other hardline countries and then followed this up by closing down Soviet and East European consulates and cultural centres in Egypt.

President Sadat capped all this by denouncing his opponents as "stupid dwarfs" — a phrase President Nasser once used to describe King Hussein — and making it clear that he intends to do whatever he can to bring about a settlement.

Clearly, Anwar Sadat cannot speak for the interests of Syria and the PLO, as he had said he would do. Thus, the Cairo talks which got underway this week will undoubtedly be devoted to the problems which bedevil Egyptian-Israeli relations. If these talks produce success, or the impression of success, then Syria and the moderate wing of the PLO will be under increasing pressure to lay down their rhetoric and address themselves seriously to the prospect of a settlement.

Needless to say, the attitude of Algeria, Libya, Iraq and South Yemen count for little. These states are far from Israel, their influence is minimal and, with the slight exception of Iraq, they have never faced Israel in battle. The rantings — and disunity — generated by the Tripoli conference will have no lasting effect on the course of developments.

We believe the current turbulence roiling the waters of the Middle East may subside with the passage of time, leaving the Arab lunatic fringe as isolated as it has invariably been.

Judicious vote

Canadian Jews often regard their American cousins as being somewhat too flamboyant when it comes to promoting religious and cultural values.

But from American Jewry we have a great deal to learn when it comes to political activism. Two events in the recent past illustrate the dynamism of the organized Jewish community.

In the wake of President Carter's incredible support of the Vance-Gromyko position paper (which virtually repudiated UN Resolution 242) and his declared endorsement of the "rights of the Palestinians," leaders of the American Jewish community with Rabbi Alexander Schindler at their helm, mounted an aggressive lobbying campaign in Washington.

We are not privy to all the details of the confrontation between the president and the Jewish leadership, but Carter's subsequent retrenchment indicates that the lobbying activity, a right which Americans in general cherish, did some good.

Whether the new Jewish activism is rooted in guilt over the inertia of the Jewish community in the '40s or whether it stems simply from a better understanding of the forces at play in political life, the results are praiseworthy.

Is there anything to be learned from the experience of the American Jewish community?

Twice within the last couple of months, the Canadian government has taken decisions which were inimical to the interests of all citizens of this country. It voted in favor of the PLO membership application to an international airline agency; it also supported another of the habitual UN resolutions condemning Israel's policy of authorizing a new Jewish presence in parts of Eretz Israel where Jews had lived as far back as Biblical days.

The Canadian government justified its vote on the first issue by saying that the negotiation door with the PLO has to be kept open. On the issue of the settlements it echoed Arab arguments that they obstructed the path to peace. As Prof. Uri Ra'anan has observed: this argument holds only if the peace envisaged is one where no live Jews can exist on Arab lands!

There is reason, however, to believe that the Canadian government is becoming more judicious. The recent statement by External Affairs Minister Don Jamieson, deploring useless UN resolutions, coupled with Canada's negative vote on another ritualistic Arab denunciation of Israel, suggests that protests mounted against indecent Canadian postures on international agencies are finally bearing fruit.

We trust that Canada's more just approach to the Mideast problem is actuated in part by the vigorous advocacy of the Canada-Israel Committee and other Jewish agencies in this country.

Non-Jewish Jews

They were like night and day, as different as two disparate people can possibly be, but in one major respect Roman Zambrowski and Magda Lupescu were cut out of the same cloth.

Zambrowski was a dedicated Communist, a Polish nationalist who served his country according to the dictates of proletarian internationalism. Lupsecu was apolitical but basically conservative in her outlook, a fluttering high society figure who was a member of the international jet set long before the advent of the supersonic era.

Though life took them down radically different paths, Zambrowski and Lupescu were alike in the sense that both abandoned their past. Assimilationists par excellence, they exemplified a type of Jew for whom the parameters of Judaism were too narrow, uninteresting or simply irrelevant.

Zambrowski, who died recently at the age of 68, was a member of the Politburo for 19 years, the longest term of office to be served by a Jew in an East European country. He was born into a middle class Warsaw family, and as a youth he already regarded himself as a nationalistic Communist Pole. He joined the illegal Polish Communist Party in 1936. The authorities arrested him three years later. When the war broke out, he escaped to Russia. He returned to Poland in 1944 as the chief political commissar of the First Polish Army, and within a few years he was a stalwart in the government.

Because he found himself on the wrong side of a political dispute, he was forced out of the Politburo. His "retirement" was not to be peaceful. In 1968 and 1969 he was the target of a smear campaign by anti-Semitic elements in the Communist Party. Many of his Jewish colleagues emigrated, fed up with the perversion of Polish Communism, but he remained in his homeland until the day he succumbed to an illness, secure in the knowledge that his two baptized sons would "disappear" into the mainstream of Polish society.

Magda Lupescu, who passed away last summer at 81, was otherwise known as Princess Elena. Her claim to fame was her 22-year love affair with King Carol of Romania, whom she married abroad.

A strikingly beautiful woman whose flaming good looks turned the heads of royalty, she was the daughter of a Bucharest pharmacist. Although Romania was governed by a clique of fascists anti-Semites, her burning ambition was to break into high society. Enroute to achieving her goal, she married a lieutenant in the royal guard, then left him for Prince Carol, whom she met at a Ruritanian military ball from which Jews were normally excluded.

Prince Carol, a playboy renowned for his amorous affairs, fell in love with this Jewish girl and gave up his right to the throne. The eloping couple ran off to Paris, then London and then the French Riviera, "causing a sensation wherever they appeared," according to the staid New York Times. Prince Carol was invited to return to Romania in 1929 and he was crowned king. He amassed great power and Lupescu, his mistress, was his main advisor and confidant. For a complex number of reasons, he abdicated in 1940 and after that he and Lupescu lived in grand style wherever they went. Carol married her in 1947, thus legitimizing their long love affair.

Magda Lupescu never renounced her faith, but, like Roman Zambrowski, she was the perfect embodiment of Isaac Deutcher's definition of a "non-Jewish Jew."

A Jew cannot compromise on affirmation of unity of God

By BERNARD BASKIN

At this season every year I receive numerous inquiries about the Jewish attitude toward Christmas and the personality and teachings of Jesus. The ideas that follow are my own but, I am sure, shared by many thoughtful Jews.

Sometimes even knowledgeable Christians forget that Jesus, his disciples, friends and associates were Jews. Jesus worshipped in the synagogue of his fathers, voiced Hebrew prayers, observed the rituals of his faith and kept the traditional Holy Days. What he called the two greatest commandments — "Thou shalt love the Lord they God with all thy heart and all thy soul and all thy might," and "Thou shalt love thy neighbor as thyself" are, of course, basic Old Testament utterances and the very cornerstone of Judaism.

The Golden Rule, in its negative form, "What is hateful unto you, do not do unto your neighbor", was taught by the gentle sage Hillel, who lived a generation or more before the Christian era. Even the distinctive Lord's Prayer is taken in large part from a contemporary doxology, still used among Jews and known as the Kaddish. It begins with the words: "Extolled and hallowed be the name of God. May His Kingdom come and His will be done in all the earth."

Jesus, then, was molded and shaped by a distinctive background and environment. The Bible, the library of his forebears, was concerned with the teaching and dissemination of ideals of love and mercy, justice an brotherhood. In the Old Testament we read: "Have we not one Father? Has not one created us all?" A prophet of Israel declared: "It hath been told thee, O man, what is good, and what the Lord doth require of thee: but to do justly, to love mercy, and to walk humbly with thy God."

Isaiah preached that men should beat their swords into plowshares and their spears into pruning hooks and that nations should learn war no more. Amos denounced those who had no concern for the poor. Jeremiah lashed out at those who believed that their Temple worship and superficial piety would deliver them. Hosea preached the doctrine of love as the supreme relationship between God and His people.

It was a son of the synagogue who wrote the verse to be found in the Book of Proverbs: "If thine enemy be hungry, feed him; it he be thirsty, give him water to drink." The Book of Genesis taught that Adam was the ancestor of all men; the rabbis derived from this common origin the lesson of universal brotherhood.

It should be emphasized that Jews have no quarrel with the Jesus of history, with the charismatic personality who upheld the ideals of the prophets, excoriated the small-minded and hypocritical, who came only to the lost sheep of his people and whose mission was "not to destroy but to fulfil." But Jews cannot accept the Christ figure of Christian theology who is, to a great degree, the creation of Paul of Tarsus.

1. Judaism cannot accept the divinity of Jesus or regard him as a deity. The Christ of Christianity is more than human; he is called "Our Lord" and worshipped as a supernatural being. He is part of a sacred trinity. Jews, however, cannot compromise on their basic and enduring affirmation of the unity of God.

2. Judaism cannot accept Jesus as Messiah. The concept of the Messiah is complex and clouded and Jews differ among themselves as to its essential meaning. But the age of the Messiah, free from war, class distinction, racial prejudice, poverty and degradation seems as far off as ever.

3. Judaism cannot accept the idea of the resurrection. The Christ of Christianity, miraculously restored to life, gives Christians assurance of immortality. Judaism teaches the immortality of the spirit, but relates this teaching to the eternality of god rather than to any event in history.

4. Judaism cannot accept the belief that individuals can transfer their sins to others. It does not agree that the atoning sacrifice of one individual can relieve others of the burden of sin. The Jewish Day of Atonement comes each year to bring cleansing as well as forgiveness to the contrite in heart. Individual actions and responsibilities cannot be shifted to others.

5. Judaism cannot accept the idea that a mediator between God and man is necessary. Christianity asserts the belief in Jesus as intermediary or channel to God: "No one comes to the father except through me." Judaism, on the other hand, insists that the attempt to communicate with God, to reach out to Him, requires no agent or surrogate.

At this season men of all faiths respond to the exultant hope: "Peace on earth, good will to man." Jesus has inspired untold millions. His teachings have the power to strengthen the cause of brotherhood and peace — the common ideals of both Christians and Jews.

I submit these thoughts with a sense of deep respect for those whose views and beliefs, of necessity, differ profoundly from my own. Perhaps all of us can be guided by those words of exemplary tolerance and understanding: "There are many mansions in the House of the Lord."

Bernard Baskin is spiritual leader of Temple Anshe Shalom, Hamilton.

Letters to the Editor

We can't shrug off punk rock: reader

Dear Editor:

Punk rock, one of the newest entertainment fads to take hold of the international market, is unfortunately re-establishing the basic ideals of the Nazi regime. This music, if it can even be called that, is loud, raunchy, rebellious and of a destructive nature. It is influencing and molding the minds of the next generation of leaders who are predictably going to determine the fate of Judaism.

From New York to Toronto and from Boston to Los Angeles punk rock is screaming insanity and harassment. The most obvious intention of it is to shake the very foundations of the Jewish faith. The Jew is degraded in punk rock lyrics (here's one for all you Hebrew ladies in the audience, it's called "Rich Bitch"), and punk rock is associated with such things as Hitler memorabilia, iron crosses and so on. Swastikas have been spray-painted on billboards in the city of Toronto by these bands and "Go home Jews" has been heard echoing throughout many of their gathering halls. It is a sad and sorrowful disgrace to see German flags held high and people ziegheiling immature Nazi impersonators.

Comparatively speaking there is some resemblance between the punk experience and that of the Holocaust. The similarities are a might exaggerated and are not totally sincere but a good deal of them do present things which were seen during the last war. The wailing guitars and gut-thuddering screams are as frightening as the sounds of the blasting bugles and drums used in all of Hitler's rallies.

We Jews cannot shrug off this movement if we are to save face. The most important issue to recognize is that the economic wants of these fortune-seeking rebels do not outweigh their tendencies towards anti-Semitism.

An unfortunate aspect of punk rock is that many young Jewish children have become active in it, both in a performing and managing capacity. Their reasons are varied and illogical, but they serve as a portent of things to come.

Evan Adelman,
Burlington, Ont.

Dear Editor:

Your editorial, New Era, reports how belatedly justice is given to Henry Kissinger's Middle East diplomacy. However, it probably puts too much weight on the hostility of the new administration toward Israel's strictly realistic standpoint in her fight for survival.

Unfortunately, it was mainly political expediency which led our American brethren to help elect an unknown newcomer ignoring and forgetting the reliable friendship of the former president with his brilliant secretary of state.

Neither the doom and gloom expressed by your editorial writer seems justified. He despairs about the futility of the illusion that "the U.S. needs us." The U.S., of course, does. Not because Israel is the only democracy in the Middle East, but because Israel is the only bulwark against anti-American forces in the area.

Valerie White,
Toronto

Despite its minute size...

Irish Jewry is active, vibrant group

By SIMEON BAKER

DUBLIN —

There have never been many Jews in Ireland, where Jewish community life has largely been concentrated in Dublin, the capital. Even 15 years ago, at its peak, Dublin, a city of close to a million inhabitants, counted a little more than 5,000 Jewish men and women.

Immanuel Jakobovits, former chief rabbi of Ireland, who subsequently became the spiritual leader of the prestigious Fifth Avenue Synagogue in New York and is at present the chief rabbi of the United Kingdom and British Commonwealth, once characterized his job in the following words: "Ninety-five percent of the population of Ireland is Catholic, 5% is Protestant, I am chief rabbi of the rest." This saying reflected the size of the Jewish community here.

Yet, Irish Jewry has succeeded in establishing a long-lasting tradition of a well-organized, active and vibrant group in a population of over three million, commanding its respect and appreciation. It has always been known throughout the Jewish world for its famous rabbis whose spiritual guidance was on the highest level, leaving a strong imprint upon the day-to-day activities of the community.

The Jewish community of Dublin is not the same as it used to be more than a decade ago, if it is to be judged by its quantity. According to Judge Hubert Wine, chairman of the Jewish Representative Council of Ireland, which is affiliated with the World Jewish Congress, a most recent census recorded 2,050 Jewish residents.

Wine, a judge in the district court of Dublin, whose family is engaged in the business of antiques and jewelry, was born in Ireland. So were his parents. His grandparents were immigrants from Vilna. The judge is one of the outstanding leaders of the Jewish community and a popular figure in the city.

During a recent interview at his home, in a fashionable section of Dublin, he attributed the decrease of the Jewish population to its low birth rate, high mortality, aliya to Israel, and migration to Canada, Australia and, in smaller numbers, to the United States. At the same time, he told me that Jewish young men and women leave for England "because we have here a shiduchim problem. It is difficult for them to find a match here. Thirty-two mixed marriages took place in the last three years, and there were few cases of conversion. The present chief rabbi is Isaac Cohen, an Orthodox rabbinic scholar with roots in Wales.

The small Jewish group maintains three Orthodox synagogues, a Reform-Conservative Temple and a Chassidic shtiebl. The largest synagogue in the city, an Orthodox congregation, is located at 7 Adelaide Rd. and is called Dublin Hebrew Congregation. Founded in 1892, it is a familiar landmark and the non-Jews know it as the Adelaide Synagogue. In addition to the rabbi, it has a permanent cantor, Isaac Halpert, who settled in Ireland 13 years ago as a refugee from Czechoslovakia.

Apart from the religious institutions such as the chief rabbinate, kashrut committee, the Stratford College for Jewish Learning, Talmud and Torah and the Holy Burial Society, there are also Jewish and Zionist secular organizations and philanthropic institutions, including a Joint Israel Appeal, and youth groups.

Last year, a well-known lawyer, Mervyn Taylor, who is an active member of the Jewish community, was elected chairman of the Dublin County Council. He is the first Jew to assume this high post. Taylor is the son-in-law of Lord Fisher of Camden, the chairman of the board of Jewish Deputies in Great Britain.

Two renowned Jewish actors, Louis Lentin, who lived a few years in Israel, where he got married and became a father to a Sabra, and Gerry Alexander, have gained recognition as excellent interpreters of the native Irish Theatre Repertoire.

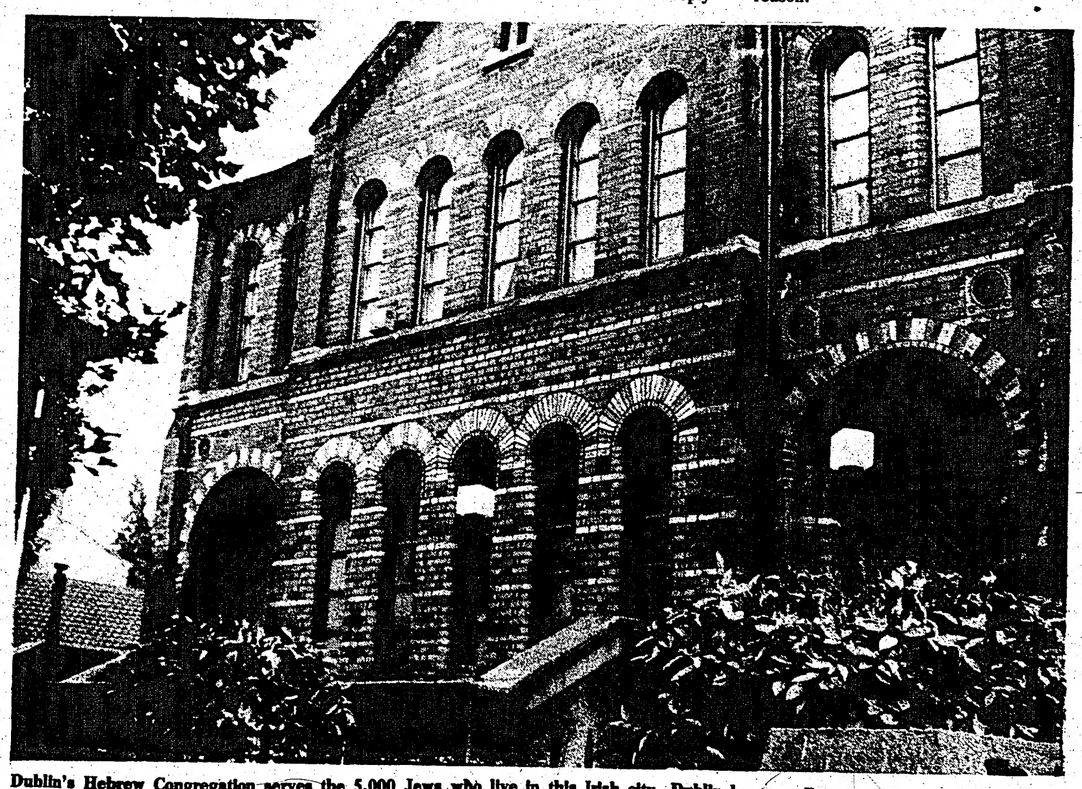
Wine told me that soon after the last elections, the president of the Irish Republic, Patrick Hillery, a former chief justice of the Supreme Court and a founder of the Irish-Israeli Friendship League, participated in an inaugural ceremony in his honor at the Adelaide Synagogue. President Hillery followed the example of his predecessor, Cearbhall O Dalaigh, who was described by Wine as a "great friend of the Jewish people."

It was interesting to learn from Wine that the former president understands a little Yiddish and Hebrew, having resided for quite a number of years in a Jewish neighborhood, where he jokingly used to characterize himself as a "Shabbos goy." He has visited Israel and was deeply impressed by its accomplishments.

Praising the good relationship between the Jewish community and governmental bodies, the judge asserted that anti-Semitism is not a factor in Ireland, and that the government and its leading politicians maintains friendly relations with Israel.

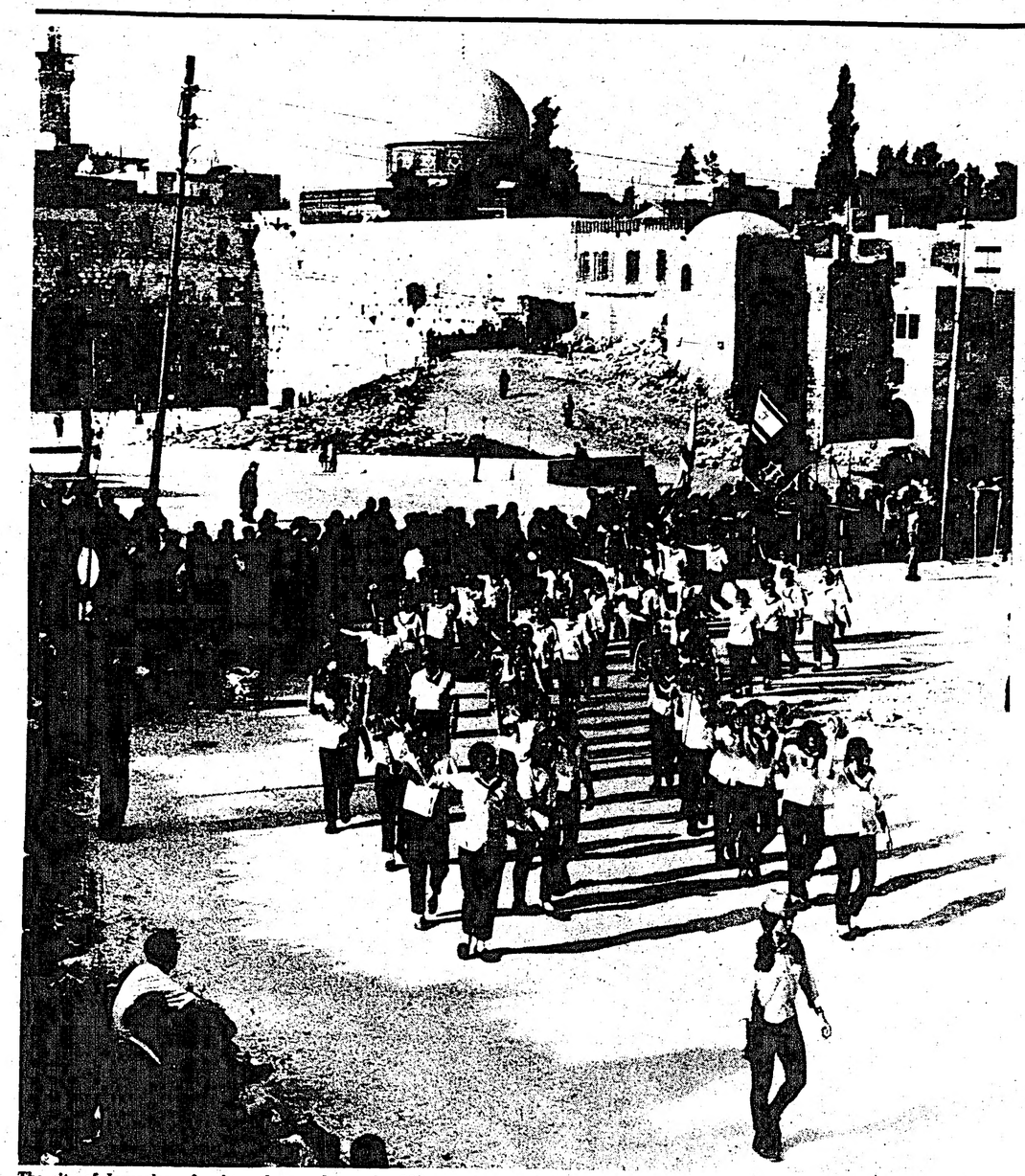
There is a PLO office on Grafton Street, which is situated in the centre of Dublin. A former Irish army officer heads the Arab-Irish League, trying to capitalize on the sympathy of those who support the Irish Republican Army, which is involved in terrorist acts in Northern Ireland, specifically in Belfast and other parts of Ulster County. Libya, a staunch supporter of the PLO, is also said to give financial assistance to the IRA.

Declaring that the Jewish leadership keeps a watchful eye on the situation, he indicated that the leaders of Ireland will say "no" to the PLO, in view of their opposition to the IRA tactics, to mention but one reason.



Dublin's Hebrew Congregation serves the 5,000 Jews who live in this Irish city. Dublin has a well-organized Jewish community.

Opinion



The city of Jerusalem, fought and argued over for 30 years, is one of the most complex issues in the Arab-Israeli dispute. Henry Srebrnik says the eastern half, captured by the Israelis in the Six Day War, should be jointly administered by Israel and the Arabs.

Status of Jerusalem's Old City pivotal point in dispute over sovereignty of occupied lands

By HENRY SREBRNIK

Perhaps the most intractable problem of the Arab-Israeli dispute is the status of Jerusalem. Underscoring this fact was President Anwar Sadat's assertion, before the Knesset, that Israel must relinquish East Jerusalem, which it captured in the Six Day War.

Now, when we refer to Jerusalem, we are not in fact talking of that 95% of the total city of 42 square miles that is merely an economic, commercial and residential municipality of 300,000 citizens going about their affairs. We, of course, refer to the central symbolic myth-value that it has for three of the great faiths of the world, Christianity, Islam and Judaism.

Were it not for its ideological (that is, religious) centrality, it would merely be another Copenhagen, as it were; and in actual fact the Jerusalem under discussion (the Old City, that tiny area of ½ square mile inside the four walls built by Suleimen the Magnificent in 1539) is of little economic or commercial value. Less than 40,000 people live within the walls, and except for retail commerce, little of economic import goes on there; it is certainly marginal to the overall Israeli GNP.

Outside the Old City itself — holy to Jews and both Christians and Moslem Arabs, as well as to all other believers of these faiths — are West Jerusalem and East Jerusalem, both secular, ordinary cities. The Palestine partition could, therefore, run through these two cities, with West Jerusalem remaining Israeli, and the new sections of East Jerusalem under Palestinian (or Jordanian) sovereignty.

Hopefully, under conditions of peace, the inate logic which dictates that the city remain one commercial (if not political) unit would be seen as beneficial by both sides, and presumably the Israeli-Palestinian Arab boundary running through the city would be an open one, much like Windsor-Detroit, and would not interfere with the municipal unity of the city, in terms of business, culture and services.

The Old City conveniently straddles both east and west Jerusalem, and so would be accessible to either side, physically. It cannot, much as any Israeli or Arab might wish it, belong to either side.

First of all, it could no more be partitioned in terms of the holy sites than could Solomon have cut the baby in half, in the famous biblical tale. This is especially the case with the Islamic and Jewish holy places: they literally "sit on" each other. The Dome of the Rock and the Al-Aska mosque are atop the Temple Mount, at the base of which is the Western Wall, most holy of Jewish sites.

In any case, the whole Old City is, as an organic entity, sacred to both religions (as well as to Christianity): it is, so to speak, one common temple, in its entirety. Now Israelis may argue that it is less holy to Moslems and Christians than to Jews; these latter two religions, being "outgrowths" of Judaism, have later myths which make of Rome, Mecca and Medina cities more important than is Jerusalem.

This is possibly true, but still meaningless. It may be historically unfortunate, but nonetheless no less real for all that, that these younger two religions have also appropriated to themselves the same ideological value-symbols that make Jerusalem holy to Jews; just as Christianity and Islam are intertwined — often very tragically — with Judaism, so is Jerusalem of fundamental importance to all three. There is no way out of it: there cannot be a sole sovereignty in the Old City.

Two solutions come to mind. First, it can be internationalized, perhaps under UN auspices. This, while sensible, is not really fair to the actual two nations who, in political and demographic terms, actually live in it: the Israelis and Palestinian Arabs. Why should they give up part of their territory to, so to speak, accomodate the three faiths they, in any case, both adhere to?

The second suggestion is what in political science is referred to as a condominium: joint sovereignty. The Old City, which would border and be accessible to both Israeli West Jerusalem and Arab East Jerusalem, could be run jointly be the two states. It could have a purely functional municipal government, dealing with only technical and bureaucratic matters (sanitation, traffic, etc) and a police force responsible only for "ordinary" crime prevention. The two countries could finance common services in the Old City, either on a 50-50 basis, or whatever arrangement is worked out.

In political terms, for the Israelis and Palestinians who would actually live within the Old City, they would carry the passports of their respective countries, and be part of their country, in terms of sovereignty. For the Jews, politically, the Old City will be an extension of Israel: they will be under Israeli law, could only be tried by Israeli courts, would pay Israeli taxes and vote in Israeli elections. Visitors coming to the Old City, via Israel, could enter under an Israeli visa — for them, too, it would be part of the Israeli state.

For the Palestinians, an identical status would obtain, as part of their Palestinian nation and they would participate equally in the life of whatever new political entity would be set up east of Israel. Again, a Moslem pilgrim coming from, say, Iraq, would be able to enter the Old City, via the new state of Palestine, on that country's visa.

This would not only satisfy the two actual nationalities involved (Israelis and Palestinians), but also the three major religions which have a stake in Jerusalem: for Jews anywhere, the Israeli joint sovereignty would take care of their new needs; for Moslems (and even Christians), the Palestinians would be representative of, and safeguard, their religious rights.

If the two main contending parties — Israelis and Palestinians — could agree to such a compromise, the other Arab states would eventually also come to live with it; Syria and Egypt would in any case be again sovereign, whole entities, and even states like Iraq and Libya would have a hard time opposing something which their Palestinian brothers have accepted, since that is supposedly their main argument in rejecting Israel.

A genuine recognition of the existence of Israel within legal boundaries; a realignment of Palestine-Jordan to create a genuine national state for the Palestinian people; the return to Syria and Egypt of all their lands, and a joint Israeli-Palestinian condominium over the Old City of Jerusalem — only if such a package, or something approximating it, can be voluntarily hammered out by all the parties involved, will the guns finally fall silent in the Middle East.

Henry Srebrnik teaches Jewish studies and political science at Dawson College, Montreal.

Letter to the Editor

Whither S. Africa's Jews?

Dear Editor:

The result of the recent general election in South Africa spells in many ways the demise of Western-style democracy in that country.

What does all this portend for the South African Jewish community? Its basic instincts are that of freedom and democracy. Many thinking Jews have long since seen the writing on the wall and have emigrated to Israel, Australia, England and Canada. There has been a great brain drain, and it would be true to say that this not only applies to Jews.

Those Jews who remain, will, as hitherto, be engaged in commerce, industry, law, medicine, dentistry and the wholesale distributive trade. These constitute a considerable number. They, too, might be tempted to leave but are inhibited by the currency laws. Many, of course, live in the false world of German Jewry in the pre-Hitler era.

Anti-Semitism is not in any direct way apparent, and is certainly not part of government policy. There is, of course, as in many countries, a lunatic fringe who, now and then break out with some anti-Jewish expressions, which have no impact on the man in the street.

The government has at all times been extremely helpful in the transfer of funds to Israel. It would be true to say that many Jews have voted in this election for the Nationalist Party of Prime Minister Vorster.

Quo Vadis??

J. Dwolatzky,
Willowdale, Ont.

Quotas strangling Soviet Jews

The just-published 1977 Soviet statistical yearbook (Narodnoe Khoziaistvo) throws a glaring light on what the future holds for Soviet Jews. It is scarcely encouraging, writes William Korey, director of B'nai B'rith's International Council.

NEW YORK [JCNS] —

The statistical table on the enrolment of students in higher education reveals that, in the academic year 1975-76, only 66,900 Jews were to be found in Soviet universities. In the course of but seven years, 1969-76, the number of Jewish students in higher education has declined by over 40%.

Until 1968, the number of Jews in Soviet universities had annually continued to climb, reaching a total of 111,900. And this despite restrictive quotas which had been introduced in the '40s. If Jews had found difficulty in entering the University of Moscow, there were easier opportunities at universities in Leningrad or Odessa. Moreover, in the universities of Siberia or the Central Asian republics, the chances were even greater.

Aspiration for higher education, the passport to success in modern society, distinguished the Jew in the USSR, just as it had elsewhere in the Western world. When Stalin shut the doors to the Jews in the fields of politics, diplomacy, foreign trade, and other military-security areas, they could nonetheless enter, via a university education, the scientific, technological and cultural worlds.

One-third of the Jewish community by the late '60s had become university graduates. Thus, the 1970 census data showed that 68% of Jews in the largest union-republic, the Russian Republic, were designated as "specialists." Only 19% of the Great Russians in this republic had this designation.

A statistical monthly in 1974 indicated that Jews comprised 14% of the holders of doctorates of science, outdistancing in absolute figures all Soviet nationalities except Great Russians. The Jewish population constitutes less than 1% of the total Soviet public.

The year 1968 marked, however, the appearance in the Communist world of a new, although scarcely Marxist, ideological perception about Jews and their role in higher education. The leading Polish Communist theoretician, Andrzej Werblan, no doubt with the encouragement of the Kremlin, wrote an authoritative article in June 1968, which concluded that Jews have a "particular susceptibility to revisionism" (ie. reformism) and to "Jewish nationalism in general and to Zionism in particular."

Werblan argued that the "concentration . . . of people of Jewish origin" in universities and other cultural institutions had created a "bad political atmosphere." He recommended "the correction of the irregular ethnic composition" in higher education.

Andrei Sakharov, the distinguished Soviet physicist and dissenter, in the same month, detected that the Werblan thesis was already finding expression in the prestigious Soviet Academy of Sciences. He bitterly asked: "Is it not disgraceful to allow another backsliding in our appointments policy . . .? The "backsliding," he emphasized, was toward anti-Semitic discrimination.

The Sakharov complaint was disregarded. Instead, a leading Kremlin ideologue, V. Mishin, in a major work published in 1970, for the first time officially justified the use of a numerus clausus in admission of students to Soviet universities. The number of students of each Soviet nationality which may be admitted to higher education, he contended, should be restricted to the percentage of the nationality in the total Soviet population.

Soviet administrators set to work to apply the new ideology with a vengeance. In 1970-71, the number of Jewish students dropped to 105,800; in 1972-73, the number plummeted to 88,500; in 1974-75, to 76,200, and in 1975-76, to 66,900. A total decline of 45,000 Jewish students has quietly taken place. If, in 1935, Jews constituted 13% of the Soviet student body in higher education, today they constitute but 1.3%.

One can only speculate as to how far the plunge of Jewish student enrolment will go. It might stabilize at some 40,000 — which accords with the percentage of Jews in the population. But with the current heavy rate of decline — some 10,000 to 12,000 per annum — one could approach zero in but a half-dozen years. This year, not a single Jew was admitted to the University of Moscow.

As the number of Jews admitted to Soviet universities declines, Jews will disappear from post-graduate work. A Soviet statistical journal, in April, 1974, already revealed a drop of 30% on the post-graduate level from 4,945 to 3,456.

The eventual result will be the large-scale removal of Jews from scientific fields. The number of Jews who have become "scientific workers" in recent years declined from 2,500 per annum to 1,000 per annum.

If, in 1970, the percentage of Jews in the scientific world was seven, today — according to the just-published statistical yearbook — it is 5.6. That percentage will rapidly dwindle. For the average age of Jewish scientific workers, it is estimated, is 10 years above the general average of Soviet "scientific workers."

The trend is clear and foreboding: the future of Soviet Jewry, if there is any, is unreservedly black.

Marshall bridged gap between affluent, poor

landmark events in our history

By ROCHELLE CARR

Jacob and Zilli Strauss Marshall, immigrants from Germany, had much to celebrate in their modest Syracuse, N.Y. dwelling. It was Dec. 14, 1856. The first of their six children had just been born. He was to bring not only joy to his family, but also was destined to be a fighter for Jewish rights in the U.S. They called their first-born, Louis.

By the time he died in 1929, Louis Marshall was looked upon as one of the country's most notable constitutional and corporate lawyers, and a leading spokesman for American Jewry.

The boy's early years in Syracuse were austere, but, prodded on by his mother to get an education, and helped by his father through his hide and fur business, young Louis managed to become a lawyer. Even in those early years, however, there was instilled in him a deep sense of commitment toward the Jewish community.

Even in 1894, when he became a full partner in the prestigious law firm of Guggenheimer and Untermyer, and his legal responsibilities grew, he never forgot his co-religionists.

With his wife, Florence Lowenstein, at his side, he helped found the American Jewish Committee in 1906 and served as its president from 1913 until his death. Through it he gave succor to Jews in other countries and defended the legal rights of Jews in America by fighting discrimination in public places and the libelous, anti-Semitic writings of auto magnate Henry Ford.

Although Marshall was strictly identified with the uptown, affluent German Jews, he, perhaps more than any of his peers, seemed to bridge the gap between the uptown and newly-arrived Eastern European downtown Jews. While his uptown group tried to Americanize the newcomers as quickly as possible, Marshall went out of his way to try to get to know and understand them better, to the point that he taught himself Yiddish.

His ability to bridge the gap was seen in the fact that he simultaneously held powerful positions both in New York's Reform Temple Emanu-El and the Conservative Jewish Theological Seminary. Not all was smooth. He and Rabbi Stephen Wise differed on many issues including who had the final say about controlling topics of sermons.

Although his brother-in-law, Dr. Judah Magnes, had emigrated to Palestine, Marshall could not bring himself to become a total Zionist. He finally agreed to a compromise solution which allowed him to give partial support to the Zionist cause.

Jews were not the only ones to benefit from his incisive mind and deep sense of commitment to others. In his capacity as a lawyer, he helped bring about protective legislation, such as the area of collective bargaining procedures.

In essence, Marshall, the Jew who took to heart the commandment to serve humanity, spent a lifetime fighting for the civil rights of all Americans.

Uncle Eliezer describes Hotzeh-Plotzeh society

By Uncle Eliezer
For J.B. SALSBERG
(First in a series)

Dear readers, as I told you before, I am not a professional writer. Whenever I undertake to fill the space of this column for a week or two, I do so only to help my overworked nephew, J.B. You will agree that it's the least an uncle can do for a favorite nephew. I'm sure that you would do the same.

Don't think that writing, for one like myself, is an easy job. To tell the truth, I go through hot-and-cold, as they used to say, each time I do it. First, I walk around in a daze for a few days before I actually write. What should I say, how should I say it and things like that are on my mind.

The night before I'm expected to deliver the manuscript (they call it "copy" in the paper) I hardly sleep. I wake up every hour of the night and find myself thinking of what I'm to put down on paper.

By the time I'm finished, I am both exhausted and fearful. Exhausted, because I am, I am just exhausted from it all. And I'm fearful because I get filled with doubts about what I've written and wonder what the editor and, especially J.B., will think of it.

So you may ask: if that's the case then why do I do it? The answer is that I do it out of the kindness of my heart. You also pay a price for being a nice guy, as they say. Believe me, one does. I wasn't born yesterday and I have seen a lot and I have long ago realized that being kind and considerate is not necessarily the most rewarding gift to be born with.

But, on the other hand, not to be kind and not to be considerate of other people is certainly far less rewarding. Because at the end of it all (you know what I mean) it's far better and far more rewarding, at least for the survivors, for people to say that he or she was a kind and considerate person than to have people say that he or she was an unkind and inconsiderate person — in short, a chazer.

I'm sorry, my dear readers, for spending so much time and, more importantly, space on my personal philosophies. It only goes to show that a long-winded talker, even a clever one, cannot, necessarily, be a good columnist. A columnist has to be able to write briefly and to the point, otherwise he will run out of space and maybe out of readers as well. So let's get back to what I began with.

What I began to say was that though I'm not a writer I agree, occasionally, to write a column or two to help my nephew, J.B., who is determined never to miss a week and not to disappoint his loyal readers. So, when he has to go abroad (usually to Israel) or when we, his family and friends, feel that he needs a vacation to protect his health, it is at such times that I offer to help him by writing for him. I'm very pleased that he always accepts my offer enthusiastically. It shows that he has confidence in me.

But this time I'm writing not because he is more tired than usual and not because he is about to leave for Israel. It is due to another reason entirely. Here it is.

About a year and a half ago I wrote three columns about the trials and tribulations of two landsmanshaften — the Hotzehr Young Men's Society and the Plotzehr Mutual Benefit Society. Those columns got me into hot water with some of my society friends, but I figured that it was worthwhile. After all, you can't please everybody all the time.

My nephew and I agreed then to continue reporting on the saga, as he calls it, of the Hotzeh-Plotzeh society. But this agreement, like other good decisions, was not lived up to. As a result, I found myself in a real crisis. Here is the crisis that I refer to.

As all readers of this column know I am actually the founding member (as they would say) of the exclusive Thursday night steambath group that gets together in our favorite shwitz every Thursday night, rain or shine. We are all good friends and, you might say, not of the run-of-the-mill people.

We are not snobs, but we like our own kind. We have such remarkable people as Mendle, who knows what's what and who understands the small print, if you know what I mean. And we have my good friend Sam, who knows everything that happens inside and around the Jewish encampment on Bathurst Street and its environs almost as well as I do, myself.

Well, they all helped in gathering the information of the Hotzeh-Plotzeh society and they feel like co-authors, so to speak. Lately they began complaining that they are thinking of giving up their work. "What's the use," said Mendle, "of us carrying around important material on the life and times of the landmanshaften if we can't use it?"

I felt that they were right and told my nephew that either we resume our reporting to the readers or the project will just die. J.B. realized that my friends and I had a good cause and he offered me the next few columns to report on the recurring problems of the amalgamated society of the Hotzer and the Plotzer. That's why I am writing this. Now you know it all.

Gevalt, am I long-winded! I know that I am running out of space and I haven't even started. So, dear readers, have patience and remember that I'm not a professional.

Next week we will really get going. My friends and I will appreciate it if you return to this space next week.

Organizations and People

what's new

By MIRIAM HERMAN

WOMEN CANADIAN FRIENDS

The first Toronto women's group of the Canadian Friends of Tel Aviv University was formed recently at a meeting at the home of Roma Buchman. It will meet monthly and major activities planned so far include in-depth discussions on Israel's culture, led by national executive director Stuart Rosenberg, and a tour to Israel in May. Mrs. Buchman was named chairman of the group. Incidently, her husband, Jack, is the Canadian Friends national treasurer and Toronto chapter president.

CONCERT DAY

Sunday, the 18th, is concert day at the 'Y's Leah Posluns Theatre. At 2 p.m. there's Jasca Milkis (he's the associate concert master of the Toronto Symphony), joined by his wife, pianist Marianna Rozenfeld, his daughter, violinist Mara Milkis Jordan, and son-in-law, cellist Myles Jordan...At 8 in the evening, the Canadian Brass presents a program of classical and modern works.

MIZRACHI HAPPENINGS

Last Saturday evening, the Mizrachi men's and women's organizations held a Maleve Malka at Baycrest Terrace with guest speaker Rabbi Louis Bernstein, president of American Mizrachi who discussed the role of Mizrachi both here and in Israel...Yeshurun Chapter of men's Mizrachi, together with the girls from Ulpanat Orot High School, organized a Chanuka party for disadvantaged children and their families. It was held at the school on Sunday, Dec. 4. For many of the children, it was a first Chanuka experience. Before leaving, each youngster received a menora, candles and instructions on how to light them. The families were contacted through the Jewish Family and Child Service.

BREAKFAST HOUR

Canadian Jewish Congress Executive Vice-President Alan Rose will be discussing **Quebec and the Jewish Community** at the Temple Sinai Brotherhood breakfast hour this Sunday, the 18th, at 10.

Also on Sunday, Beth David B'nai Israel Beth Am Brotherhood breakfast club is presenting Toronto Sun columnist Max Haines in a talk about **Interesting Crimes.** That's at 9:30.

MEMBERSHIP MEETING

Shaar Shalom Synagogue, a Conservative congregation in northeast Metro, is holding an open meeting for new and prospective members on Sunday, the 18th, at 8 p.m. at Hillmount Public School, 245 McNichol Ave., Willowdale. For information, call 222-2908 or 889-6229.

USY CONVENTION

For the first time, an international convention of United Synagogue Youth is being held in Canada. It is taking place in Toronto from Dec. 22-29. Approximately 1,500 USYers and advisers are expected to attend.

MALEVE MALKA

A Maleve Malka is being sponsored by Torah Emeth Sisterhood this Saturday, Dec. 17, with guest speaker Norman May, chairman of the Canada-Israel Committee. He will discuss **The Quebec Problem and the Jews.** Cocktails at 7:30, dinner at 8, at the synagogue, 1 Viewmount Ave. R.S.V.P. by calling 789-4702 or 787-5617.

FOR SENIORS

Shaarei Shomayim Friendship Club is having a dance, with music by the Phil Gold orchestra on Sunday, the 18th, at 7:30 at the synagogue.

SINGLES TAKE NOTE

Total Living group at Beth Emeth Bais Yehuda is screening **Lies My Father Told Me** on Sunday, the 18th, at 8:30 p.m. at the synagogue.

The Jewish Connection is having a Boxing Day dance on Monday, the 26th, at Canary Cottage Disco, Triumph Hotel at 8 p.m.

CBC PROGRAM ON JERUSALEM

If you happen to be home Saturday evening, Dec. 24, tune in to CBC-AM radio at 9:05 for the program **Ideas '78.** It features award-winning broadcaster Malka on a return visit to Israel in which she asks residents and visitors — Jews, Christians and Moslems — what Jerusalem means to them.

ABOUT NEW YEAR'S EVE

The United Organizations for Histadrut and The Women's Council is holding a New Year's Eve dance, Saturday, the 31st at the Labor Zionist Centre. There will be a buffet supper and a draw on a trip to Israel. Proceeds go to the new community centre in Kibbutz Gadot, Israel. For tickets, call 787-0264.

...about people

Sidney Bearg | Max Copeland | Ben Biback

Boys Town appointments — **Eric Exton,** national president of Canadian Friends of Boys Town Jerusalem, has announced the appointment of two Toronto community leaders to the national committee — **Sidney Bearg** and **Ben Biback** who were named national co-chairmen for scholarships and endowments...**Max Copeland** has been appointed Toronto scholarship chairman, heading up a committee to secure 200 scholarships from the Toronto area for some of the neediest boys.

* * * *

Nancy and Morris Gulko, married in Toronto 60 years ago, are celebrating the anniversary at an afternoon reception for about 100 family and friends at Beth David B'nai Israel Beth Am Synagogue this Sunday, the 18th (which Mrs. Gulko points out is "Chai"). Mr. Gulko, 92, a retired tailor, was a Jewish school teacher in Europe before coming to Canada. His 82-year-old wife hails from England. They have four children — Helen Baltman, Evelyn Katz, Norman Gulko and Harris Gulko (Jewish National Fund national executive vice-president) — 15 grandchildren and five great-grandchildren.

* * * *

Wilson Heights MPP **David Rotenberg** leaves for a three-week trip to Israel this weekend to visit his two daughters who are living there, Anne Rotenberg Golinkin and Meta Rotenberg. And word is that he will also be spending some time on a kibbutz and meeting with government officials as well.

* * * *

With the artists — An exhibition of pen and ink drawings by American caricaturist **David Levine** opens at the Art Gallery of Ontario on Saturday, the 17th, for its only showing in Canada. Entitled **Artists, Authors and Others,** it runs to Jan. 15...Israeli artist **Bohdan** (his full name is Bohdan Kielczynski, but he uses the first name signature only) is displaying about 50 pieces of his work (mostly modern abstracts) this Sunday, the 18th, from 10 a.m. to 10 p.m. at the home of Uri and Marilyn Brickman, 428 Connaught Ave., Willowdale...Former Torontonian **Shirley Winthrope Rivo** is presenting a one-woman show during the month of December at the Chemical Bank, 59th and Madison Avenue in New York City.

* * * *

Seymour Epstein, who has been named director of Camp Ramah in Utterson, Ontario is no stranger to the camp he will direct. He started out as a camper in 1963, returning summers as assistant program director, counsellor, division head and finally as head of one of the camp's experimental programs. An authority in the field of Jewish education, with degrees from both Columbia University and the Jewish Theological Seminary, Brandeis and the University of Toronto (his doctorate), Dr. Epstein has been assistant professor at McGill in the faculties of arts and education, as well as directing the program in Jewish teacher training there. He will have dual responsibilities in his new post. In addition to operating the camp, he will initiate a community-wide Jewish adult education program under the auspices of the Jewish Theological Society of Canada.

* * *

It was a complete surprise for **Margaret Davidson** when Rabbi **Gunther Plaut** announced that his next book would be dedicated to her. The announcement was made at the congregational tribute dinner two weeks ago honoring the retiring Holy Blossom Temple rabbi. His secretary during his 16-year tenure as senior rabbi, Miss Davidson worked for Rabbi Abraham Feinberg before that. The book, **Time to Think,** is culled from his articles in The Globe and Mail. It will be out early in the new year.

ORT volunteer fund-raiser is contented eternal student

Bertha Dermer and daughter Alicia — U of T graduates.

TORONTO —

Though a woman's 50s can be difficult years, Bertha Dermer, wife, mother and homemaker, calls herself an eternal student and a happy woman.

Mrs. Dermer is a vice-president of Toronto Women's ORT and its fund-raising chairman.

"No one wants the job of fund-raiser. I, too, did not know if I could do it; I had never done it before, but I believed I could."

She has proven to be a tireless dynamo for ORT. One of her achievements has been to enlarge the Golden Circle, made up of $1,000 scholarship donors. It was her idea to honor these donors annually at a champagne luncheon.

She organized the first such luncheon, attended by 45 women at the Bridle Path home of Eva Kimmel on Oct. 26. Kathleen Davis, wife of Ontario Premier William Davis, and Carole Grossman, wife of Ontario's Consumer Affairs Minister Larry Grossman, were guests.

Mrs. Dermer studied languages at the University of Chernovitz, Romania in 1937 and 1938 (paying her own way by tutoring), and medicine at the University of Vienna from 1946 to 1948 — but it was in 1977 at the University of Toronto that she became a college graduate. She received her BA in languages at the same time that her daughter Alicia (Mrs. Alex Borgida in private life), graduated in medicine.

"When Alicia moved out in 1973, there was a vacuum in my life. We had been very close. She urged me to check my credits at the University of Toronto and go back to school. It was too late for medicine for me, of course, but I'm pleased that Alicia chose medicine. I found I only needed 10 credits to complete a BA. It made me feel young again to go back to school among all those young people."

Mrs. Dermer is reluctant to talk about the concentration camp years. She was at Transnistria in the Ukraine from 1940 to 1944. People died there of hunger and typhoid, but they knew nothing of the Holocaust going on in the other camps till after their release, she said. "When you see as many as 25 bodies being piled up in one day, you realize that life is not much — and yet it is so precious."

When Angel Dermer wrote to Bertha in 1948, having just learned that she was still alive, he asked her to join him in Colombia, where he had a dental laboratory. It was hard to give up the studies she loved, but she decided to marry Angel ("my angel of a husband") and went with him to Colombia in April 1948.

A few days after their arrival, Colombia's peace ended and a bloody revolution began. More than 2,000 people were killed within eight days. "For me, at that time, the very sight of a uniform could make me shake with fright, whether it was on a policeman or a solider. Not now, of course. I had almost forgotten it was like that. But now as I talk about it I remember."

Because the political unrest continued in Colombia, the Dermers decided to emigrate to Canada in 1962. By 1963, she had begun her career as a volunteer. About her work, Mrs. Dermer says quietly, "I know how much a little help means.

"Of course, I am willing to help anyone. I worked with retarded children as a volunteer for many years. But one must set priorities — and now my priorities are: first, help my own family; second, help my own people. ORT is my first love (for volunteer work), because it helps Israel and Jewish people in the best way possible, by giving them an education.

"If I may presume to give advice to other women my age, it's this: 'Be active. Don't stay home alone. Be a student, be a volunteer, being helpful to others is a wonderful feeling. Whatever you love to do, do it'."

Cicero's words of advice, which Bertha has hanging on her kitchen wall, and the motto she lives by, reads: "Love each day as though you are going to die tomorrow;

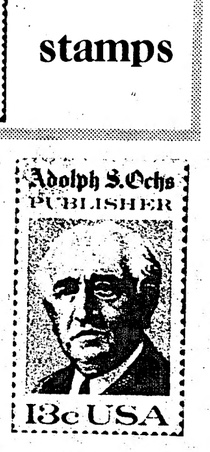
"Learn each day as though you are going to live forever."

Publisher honored

stamps

By CHAIM YEHUDA

On Sept. 18, 1976, the U.S. issued a commemorative honoring Adolph S. Ochs, publisher of The New York Times, from 1896 to 1935. His portrait is depicted on this black and grey stamp, which is perforated 13 and should be easy to obtain and cost about 20 cents mint.

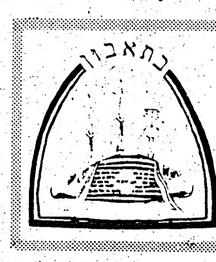


Ochs was born in Cincinnati, Ohio. His father, an immigrant from Bavaria, was a captain in the Union Army during the Civil War. He was also a leader in the Jewish community, serving for many years as a volunteer rabbi.

At an early age, Ochs became interested in newspapers and in 1878 gained control of the failing Chattanooga Times, which he built into a profitable organization making it one of the leading newspapers of the South.

In 1896, Ochs began his career with The New York Times, which was bankrupt at the time. In three years time he turned the paper into a profitable venture and obtained the controlling interest. During this time he lowered its price from 3 cents to 1 cent.

Ochs was also involved with two Philadelphia newspapers, The Times and the Public Ledger which he merged in 1902 and sold in 1913. After his death in 1935, he was succeeded by his son-in-law, Arthur Hays Sulzberger who remained publisher of The New York Times to 1961.



bon appetit

Effective with this issue this column will be carried every other week.

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(Leo Hausman photos)

At recent banquet celebrating 60th anniversary of B. Borochov Branch 124, Dr. Sydney L. Wax (right), chairman of Israel Histadrut Campaign, receives $10,000 cheque from branch chairman Charles Wise. Money goes to the Dr. Samuel B. Hurwich Diagnostic Centre in Jerusalem. Looking on are Bofis Sperber, secretary of Toronto's largest Labor Zionist branch and Mrs. Charles Wise.

Ways to finance education

estate planning

A sincere concern and the desire to assure a solid foundation in Jewish knowledge and ethics is resulting in continuing growth in the Jewish day school system. Today, there are more than 6,100 children attending Jewish day schools outside the normal school system in Ontario.

Although the schools are subsidized by Toronto Jewish Congress with funds from the United Jewish Appeal and other charitable donations, fees can be a heavy burden on a young couple. These fees are in addition to the high municipal taxes which everyone must pay to support the public school system.

While the provincial government is adamant in refusing to divert part of these municipally-collected school funds to the Jewish day schools, income tax law provides interesting possibilities for easing the fees burden.

Question: I have three children I would like to send to a Jewish day school. Some friends have suggested it is possible to relieve the heavy cost by establishing trusts.

Answer: Yes. Possibilities do exist to make it easier to finance day school fees. And more people are exploring the different avenues available within the framework of existing legislation.

Let's consider the problem first. Suppose the fees for your three children total about $5,000 annually. This is a far heavier burden than is immediately apparent. Assume approximately half of these fees is deductible as a charitable donation and you are an Ontario resident in the 50% tax bracket. That is, you probably have a taxable income of $36,500 for 1978. You would have to earn $7,500 to be left with $5,000 for the fees.

The financial planning technique we'll outline here can be made to work under many circumstances. For example, grandparents, uncles and aunts can undertake this method to finance the cost of Jewish day school education for their grandchildren and nieces and nephews. Often it is easier and makes more sense for grandparents who have already accumulated considerably more assets than their still-striving children. Even two sets of grandparents could share the arrangement we'll suggest.

The method to follow is establishment of a trust for the benefit of the children. Cash is loaned free of interest to the trust through a demand note. The three essential ingredients to emphasize are "cash," "loan," and repayable on "demand." This permits income from the trust to be effectively allocated to the children to be used to pay the school fees without the children actually receiving the funds.

Naturally, the person establishing the trust foregoes the income from the trust.

If the father has established the trust, he loses the deduction the exemption claim for each child — a quite modest amount which would have only a minor effect on his income taxes.

Of major importance is that this method of providing for school fees also reduces the total tax impact. For you to achieve the maximum reduction, the numbers might work out something like this. Set aside $150,000 of assets in a trust for the three children. The cash must be loaned to the trust on a demand basis.

Investment return at 10% would be $15,000. Divided three ways, this means $5,000 for each child — obviously more than is needed for the fees. People of more modest means can, of course, set aside considerably less than the $150,000 — whatever amount is sufficient to provide the fees in any particular case.

The $5,000 of investment income applicable to each child is significant in seeking the maximum reduction in income taxes. Each youngster has the basic exemption of $2,430, another $100 that applies to everyone filing a return, and is entitled to the $1,000 of interest and/or dividend income free of tax. Add these and other minor factors together, than the $5,000 from the trust probably is effectively free of tax.

As for your tax position, you lose the normal exemption applicable to your children — $460 for those under 16 and $840 for those over 16 — so that you might have to pay an additional $650 or so in income tax.

However, if the trust had not been established and the $150,000 of assets had earned $15,000 directly for you, the tax payable likely would be $5,500 assuming you are deducting half the tuition fees. In effect, the trust has saved you $5,500 of income tax.

This arithmetic illustrates the tax savings aspect of this trust. In addition, there may be other tax planning possibilities with the money that remains after paying the school fees.

Fine points can refine this approach and are for your own tax advisor to help you work out.

Questions of general interest are welcomed. Individuals should consult their business and financial advisors regarding specific personal situations. The United Jewish Welfare Fund Endowment Committee is available to lawyers, accountants, life underwriters and trust officers concerned with estate planning. For information on how the endowment fund functions, write or call Benjamin Schneider at the UJWF, 150 Beverley Street, Toronto, Ont. M5T 1Y6

Getting along together is important.

This is what Ontario is doing to help develop understanding between people.

Community counselling is one of the major roles of your Ontario Human Rights Commission. We endeavour to break down communication barriers among groups by working together with agencies, institutions and the community itself. By explaining both the rights and responsibilities of all residents in this province, we believe that the aims and the objectives of the Code can be achieved.

If you would like more information or assistance, contact the Ontario Human Rights Commission office nearest you:

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Telephone: 256-3611

As our society grows more diverse, community tensions may arise from time to time. Our responsibility is to help individuals, groups and communities resolve any difficulties that may occur, and reduce tension so that greater understanding and respect may be reached.

The Ontario Human Rights Code is designed to assure the rights and dignity of all persons without regard to race, creed, colour, nationality, ancestry, place of origin, age (40-65), sex and marital status.

In addition to investigating and mediating complaints of discrimination in such areas as employment, housing, public services and facilities, job advertisements and the posting of signs and notices, the Ontario Human Rights Commission works for healthier relations between groups at the community level.

Ontario Human Rights Commission

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I am pleased to be the Chairman of the Fourth Lubavitch Chassidic Festival to be held at the O'Keefe Centre Sunday, March 12, 1978. This cultural event has generated a tremendous amount of interest in the Toronto Jewish Community. We are looking forward with a great deal of anticipation to this exciting festival, which promises to be an enjoyable and rewarding experience.

Charles S. Diamond,
Chairman

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Organizations and People

Israel Klavan of Rabbinical Council of America

Shaarei Tefillah Synagogue celebrates 25th anniversary

By RUTH GOLDSMITH

TORONTO —

Shaarei Tefillah Congregation celebrated its 25th anniversary on the first night of Chanuka with the same guest speaker who addressed the synagogue's first High Holy Day services in 1954 — Rabbi Israel Klavan, executive vice-president, Rabbinical Council of America.

He cautioned the 350 guests at the silver anniversary banquet not to relax their efforts. "Don't let the prophet of doom get hold of you — once you give up, life has passed you by. Keep working!" he declared.

Shaarei Tefillah was founded in 1951. Services were held in basements, in a tent, in stores, private homes and rented premises until 1954, when construction started on the building at Bathurst and Wilson.

Two amalgamations with other congregations — with the Anshei Apter in 1968 and the Anshei Libavitch in 1976 — have brought membership to 400 families.

During the program, tribute was paid to Shaarei Tefillah past presidents Ab Bergson, Murray Frieberg, Harry Magder, and Jack Ross, as well as the late Frank Mushell. Nine people with 25 years continuous membership were honored: Lou Allen, Max Cohen, Irving Cohen, Hymie Feldman, Harry Magder, Harvey Peranson, Joseph Reichman, Jack Ross and Jack Schwartz.

Henry Yoskowich shows thanks for the gift of life as UJA campaign leader

TORONTO —

Henry Yoskowich has lived through it all — from day to day anti-Semitism in his native Poland, to the Nazi death camps. He survived to see the fulfilment of his father's and grandfather's dream of a Jewish homeland.

Born in Chenstochov, Poland to a family of ardent, active Zionists, he is the only member of his immediate family to survive the Holocaust and get to Israel. Yoskowich went there in 1948 and stayed 4½ years before coming to Canada.

Around United Jewish Appeal headquarters, he is known as a "one-man canvassing blitz." After retiring from his business 18 months ago, he decided he would devote all his time to doing whatever he could to help clean up cards in his own division, societies and organizations. He was so successful that he expanded his sphere of activities to other divisions and personally completed 1,200 cards in the 1977 campaign.

Henry Yoskowich of UJA

Yoskowich needed no prodding to repeat his yeoman efforts for 1978 and so he's back, a familiar figure to all the fund-raising staff, asking for more and more uncovered cards to complete.

In addition to all this, he is 1978 chairman of treasury gifts for the societies and organizations division.

All this dedication and zeal comes from his personal conviction that he had survived the horrors of Auschwitz for a reason and that he must devote all his energies to tangibly express his gratitude for the "gift of life."

In his own words: "Life has been so good for me in Canada, that I want all Jews here to realize how fortunate they are, but they must be on guard to keep this community strong."

For Henry Yoskowich, that means giving as much as possible to Israel, through UJA, which he says is our primary responsibility.

In two or three years, he will be moving to Israel with his wife. In the meantime, he will continue to devote all his energies to getting the UJA message across to as many people as possible.

Allan Offman, UJA deputy chairman, addresses opening meeting of Community Services group. Listening to what he has to say are: Ben Mayer, Hillel director; Steven Rudin, assistant administrator, Baycrest Hospital; and Benjamin Schneider, group chairman.

The material in this column was supplied and space purchased by the United Jewish Appeal

Tubby Cole

When I canvass prospects and explain how great the needs are in Israel, I often get this question: "How can my contribution help when you need so many millions of dollars?"

Well the Jewish Agency has given me a few facts about what your money can buy:

$250 provides monthly support for an immigrant family while undergoing retraining that helps professionals, craftsmen and small businessmen establish themselves in their own profession or trade.

$500 pays the full tuition for a student attending high school. Grades 10, 11 and 12 are NOT part of Israel's free education system.

$1,000 provides an elderly immigrant with monthly old-age payments. This is for immigrants who, upon their arrival in Israel, are too old to participate in the social security program.

$1,500 pays for the construction of an additional room to an existing housing unit in order to ease the problem of families living in overcrowded conditions.

$7,500 rehabilitates a family on welfare. The Jewish Agency makes one-time grants to welfare cases where there is hope that such grants will enable a return to gainful employment.

$100,000 builds a kindergarten of two classrooms plus a kitchen, showers, washroom and shelter. (This is a great idea as a project for organizations in our Synagogues and Organizations division.)

* * * *

UJA (and TJC) executive director **Irwin Gold** tells me the new Toronto Jewish Congress budget will be announced officially very soon. This will show how the UJA dollar is spent in Canada.

* * * *

Rapidly heading towards our goal of 75% completion by the end of the year are the following groups in the Synagogues and Organizations division: Tzosmerer, (over the top) 105%; Piotrkov Tomashov Belchatov, 91%; Jews of Hungarian Descent, 58%; New Fraternal, 41%; Beth Sholom, 40%.

There's intensive activity in this division and I'm hoping to report even greater achievements in my next column.

* * * *

It was quite an experience I had last week making a UJA television commercial at CFTO's studio.

Thirty seconds may seem like a very short time but it's almost an eternity when you are reading the commercial off the cue cards, trying to be as effective as possible without slipping on a word, and reading quickly enough so as not to run over the allotted period.

The commercial, to be seen on Channel 11 and Channel 9, emphasizes the need to co-operate with the canvassers to achieve our 75% completion goal this month. The commercial points out that "UJA canvassers will be doubling their efforts in the next couple of weeks."

As noted in an earlier column, the time for the commercials was donated by friends of the UJA. So was the production.

* * * *

The Women's Division held a mammoth all-day pull-in of cards at Baycrest Terrace on Dec. 15. This followed a week-long telethon. Chairman **Marvelle Koffler** promises to keep up the drive to complete the women's campaign as quickly as possible.

* * * *

Garth Drabinsky, co-chairman of the Film & Entertainment group, has a lot of big names lined up for a telethon on Sunday morning, Dec. 18. Expected to come is "His Majesty" the King of Kensington, **Al Waxman**, who is a veteran UJA telethoner; **Larry Zolf, Paul Soles, Beryl Fox, Linda Shapiro** and others . From what I have heard, some of the calls they make are funny enough for a mini television series — and they do get results!

* * * *

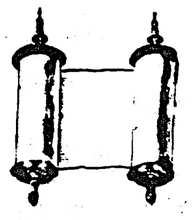
Even when the members of the UJA staff play, the campaign is a primary factor in the shenanigans. Through the grapevine, I learned that at their annual Chanukah party last week there was a 20-minute skit built around the premise of the 30th anniversary of UJA in Toronto, which coincides with Israel's 30th year of independence.

Six staffers took part in the zany hijinks, which was conceived and written by **Maurice Lucow's** PR associate, **Esther Mehr.** The performers were **Peter Fischer,** controller; **Ernie Ginsler,** fund-raiser for the Faculty group; **Allan Juris,** who is responsible for the Young Executives; **Harold Alter,** who looks after Community Services; **David Marks'** gal Friday, **Shelley Rapkowski;** and **Myra White,** who serves double duty as secretary to both Fischer and Juris.

Wish I'd been there. I guess in a way I was. Someone by the name of **Chubby Cole** was mentioned as captain of the "North Toronto Yeshiva Bochers" football team — "sure-fire contenders for the 1978 Grey Cup."

* * * *

See you next issue.



sparks from the torah

By RABBI MEIR GOTTESMAN

Parshat Vayigash/Fast of Asarah b'Tevet (Tuesday) **Ani Yosef Achichem...**I am Joseph your brother...

Emet. Honesty is the Seal of G-d.

In the town where the saintly **Machtzit Hashekel** was rabbi, a Gentile was found stabbed to death. Nearby lay a bloodied knife, which everyone knew to be the rabbi's. Obviously it had been stolen from the rabbi and used to commit the heinous crime so that yet another blood libel could be raised against the Jews.

The townspeople advised the rabbi to deny the knife was his, but at the trial the rabbi stuck to the truth. In the end, he was found completely innocent.

When he was asked why he had been so adamant, the rabbi explained. "I learned it from Joseph and his brothers. When Joseph insisted that the brothers bring down their youngest brother Benjamin to Egypt to prove they weren't spies, Judah had to fight tooth and nail to get his father Jacob's permission.

"But why couldn't they just take another Jewish boy and claim he was Benjamin? But it shows how far they kept from changing the truth even with life at stake." (Fun Unzen Alten Oitzer)

A Jew is not only allowed to lie. **Midvar sheker tirchak...** he has to keep **far away** from falsehood, even a whiff.

* * * *

Yiddishkeit is not just **shuckling.** It's life. Torah means action everywhere.

A religious Jew must care about his less learned brother.

Consider...when Joseph wanted to test whether his brothers sincerely regretted having kidnapped him 20 years before, he insisted that they bring Benjamin to him. He threatened : "If your little brother doesn't come down with you, you won't see my face anymore..."

But between you and me — Joseph was a good Jewish boy, right? How could he be so cruel to his brothers and insist that they drag Benjamin away from his old, grieving father? Where's the **yolsher?**

Ah, but it teaches... Joseph wasn't just talking about himself. He was telling Jews of every generation what their responsibility is...If our "little brothers", the Jews who never got a real Jewish education, the ones who were never raised in a religious environment — if we don't bring them down with us, teach them, make them one with us, be **mkarev** them, then how can we stand before the Almighty and say we're good Jews?

"You won't see my face anymore!" Joseph cried. The Almighty himself cries for all the beautiful neshamas in Toronto who are being neglected because we don't do enough for them.

More important than house committees and high holiday committees, every shul should have a Brother Jew Committee, to reach out to every Jew and give them a chance to learn...(Rabbi Levi Yitzchak of Berditchev)

* * * *

Of course, brotherly love can go too far.

Reb Velvel discovered before Shabbos that he had a $10 bill in his pocket and had to hide it. He opened a **chumash** and stuck it in the page that read: "Thou shalt not steal!"

After Shabbos, he opened to the page and it was gone. Instead, he found $5 on the page that read: "Thou shalt love thy neighbor as thyself..."

* * * *

When Joseph revealed himself to his brothers, he first sent away all the Egyptians. Why? To teach — whatever family fights we Jews may have among ourselves, let's keep it to ourselves.

Our neighbors never have to know our quarrels. (Pninei Kedem)

Shabbat Shalom.

Annual meeting of TJC is set

TORONTO —

Annual meeting of Toronto Jewish Congress will be held on Sunday afternoon, March 12, at Beth Emeth-Bais Yehuda Synagogue, 100 Elder, it was announced last week by TJC president Milton Harris.

The meeting will elect 60 individual members to the TJC council for a two-year term. Immediately after the meeting, the council will elect from its membership the officers and 50 members of the executive committee for a one-year term.

A nominating committee will make its recommendation for the council at least 60 days before the annual meeting and for the officers and executive at least 30 days before.

Additional nominations for officers and executive can be made by individual members of the TJC, but no later than one week prior to the annual meeting. Nominations for the council must be made no later than five days before.

The bylaws of TJC state that "only individual members of the TJC who have made a monetary contribution to the United Jewish Appeal in respect of the previous year shall be eligible to serve as representative on the council."

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Toronto Board of Education
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WHAT IS A HERITAGE LANGUAGE PROGRAM?

In a Heritage Language Program, students learn a language other than English or French – usually their native tongue. This program is open to all students attending elementary school. The enrollment is not obligatory, this is a voluntary program over and above the regular school day curriculum. Most classes take place after school, in the evening or on the weekend. Classes may take place during the school day under certain conditions.

Through the Toronto Board of Education and in cooperation with many community organizations, Heritage Language Programs are being offered in the following languages in 1977:

Bengali	Hindi	Ojibwe	Spanish
Cantonese	Italian	Panjabi	Ukrainian
Croatian	Japanese	Polish	Urdu
Greek	Korean	Portuguese	
Gujrati	Mandarin	Russian	

For further information on these programs, please call the Board of Education at 598–4931, local 346.

HOW TO APPLY TO HAVE A HERITAGE PROGRAM?

If there is no Heritage Language Program near you or in your language, you may wish to request that one be established. The Ministry of Education policy states:
". . . Any group of parents will be able to approach its local school board with the request that heritage language classes for elementary school children be given under the Continuing Education Program . . ."

An average of approximately 25 students per class is required. If you are interested in beginning a Heritage Language Program, please contact your school principal. Further information may be obtained from the Board of Education at 598–4931, local 346.

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Israel's human rights

By DANIEL ACKS

TORONTO —

Israel has no human rights, it only has those human duties toward God and fellow man, an Israeli representative to the United Nations Committee on Human Rights told an audience of 50 people at the Leah Posluns Theatre.

Zalman Abramov, former deputy speaker of the Knesset, argued that one should not make the mistake of regarding the Western conception of human rights as being universal.

"If one fulfils one's duties as prescribed by Judaic law and traditions, one observes another's human rights. The essence of Judaism is responsibility to the individual. The duties of Judaism demand from yourself, while the rights of Western civilization demand from others."

Stressing that he was "proud of the kind of Judaism that imposes duties," Abramov pointed out that due to the pluralistic nature of Israeli society — in contrast to other countries and political systems — the question of human rights is intimately linked with the meaning of Judaism and of a Jewish state. "It is not merely a question of human rights, it is an incessant struggle typical of Jewish history."

Zalman Abramov — Israeli official at the UN.

The former deputy speaker pointed out that a country's degree of emphasis upon human rights, and its interpretation of those rights, depend upon traditions and history.

African and some Asiatic countries, currently engaged in the process of nation-building, feel that claims to free expression and free association will only impede their progress and that "what Europe and America regard as human rights must be subordinated to the process of nation-building."

In a similar sense, Abramov continued, for the Moslem countries, such as Libya, human rights have no meaning unless they are part of a national consciousness and sense of tradition.

Many of these countries regard the Human Rights Declaration of 1949 as a "Western concoction imposed upon other countries as a measuring rod," and they are antagonistic toward the imposition of Western standards upon Islamic traditions.

The "general trend (within Israel) to reach compromises from time to time on an ad hoc basis" has led to a combined atmosphere of the Orthodox and the secular.

So as not to isolate the religious groups, the bare minimum of Orthodoxy must be observed, noted Abramov, yet there are difficulties as to the application of that Orthodoxy; does the keeping of the Sabbath as a day of rest also include the running of public transportation?

The trend toward compromise manifests itself within the Law of Return; anyone who has been born a Jew or converted is eligible for the latter law.

In Israel, only Orthodox conversation is valid, since the only official rabbis are Orthodox. However, the government does admit those Jews converted by a Conservative rabbi from another country.

The recent rise within the last decade of a Jewish religious pluralism has challenged the traditional answers to who and what is a Jew.

Abramov stated that Orthodox Judaism remains the country's only recognized religion, to the exclusion of the Diaspora. However, "discrimination is often rooted in deep moral principle."

Emphasizing that there are no pat solutions to any of Israel's problems posed by the rise in pluralism, Abramov concluded his remarks by citing the fact that the meaning of Judaism, and consequently of a Jewish state, has been the source of constant controversy. "As long as Jews keep coming to Israel, its pluralistic nature will be preserved."

At Ontario United Israel Appeal meeting held in St. Catharines are (from the left) Joseph Lunenfeld, Ann and Kelly Granek, Joan Lipson and Sidney Starkman.

Ontario UIA meeting held at home of the Graneks

ST. CATHARINES —

The Ontario region of the United Israel Appeal has established a tradition of holding its executive meetings periodically in various communities of the region. These meetings provide for an interchange of ideas between the executive and the local community leadership.

Recently such a meeting was held at the residence of Ann and Kelly Granek in St. Catharines, who hosted the executive and the community leadership at dinner.

Detailed reports on the St. Catharines campaign were presented by Harry Tomarin, chairman of the men's campaign, and Lynda Pearl-Cartu, chairman of the women's division. In evaluating these reports, Sid Starkman, vice-chairman of the region, who presided, congratulated the community on their achievements.

Campaign planing and new techniques in fundraising for the pcoming campaigns in spring, 1978 were mar topics discussed. Speci emphasis was placed o the campaign leadersp practicum being adated to the needs of the communities in the region.

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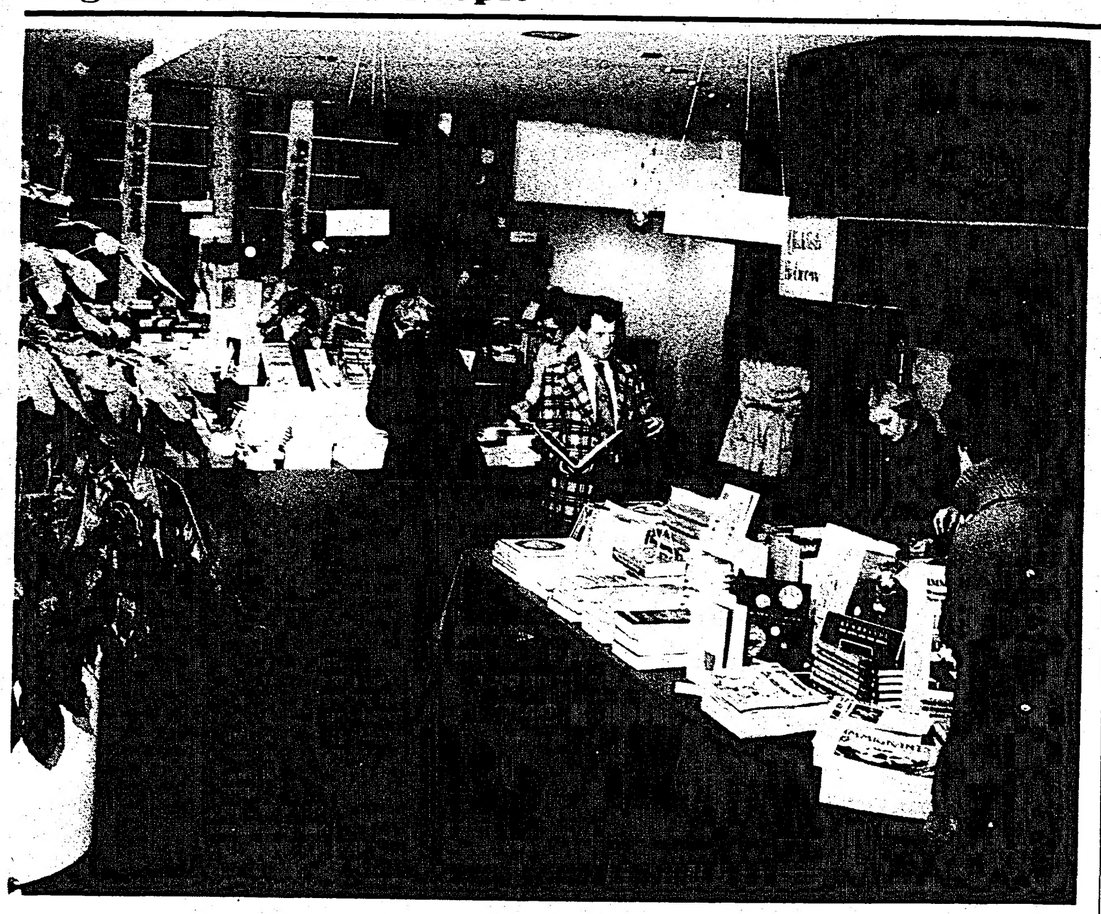

MORE THAN A 'FAIR' TURNOUT

(Graphic Artists photo)

These are some of the 10,000 persons who attended the first Toronto Jewish Book Fair Nov. 26 to Dec. 4 at the Leah Posluns Theatre. About 7,100 books were sold during the event and close to 6,000 people paid admission to hear specially-invited speakers. There were 200 volunteer workers. Organizers are already planning next year's event. They welcome any suggestions.

African states likely to resume diplomatic relations with Israel

NEW YORK [JTA] — Black African states that broke diplomatic ties with Israel under Arab pressure are likely to resume normal relations with the Jewish state in the wake of Egyptian President Anwar Sadat's precedent-shattering visit to Jerusalem.

Bayard Rustin, civil rights leader and an early organizer and supporter of Black African liberation movements, and Rabbi Arthur Hertzberg, president of the American Jewish Congress, made the prediction at a news conference recently.

They said they based their forecast on the "positive response" by members of the Organization of African Unity to the Sadat trip and on the "eagerness" of many black African states to renew Israeli assistance programs emphasizing economic development and public health.

Hertzberg announced publication of a new study prepared by the AJC — **To Serve, To Teach, To Leave** — documenting Israel's extensive development-aid programs in 31 black African states.

The 125-page report highlights the large-scale technical, scientific and other assistance provided by Israel beginning in 1957, when — at the invitation of the Ghanaian leader Kwame Nkrumah — Israel created Ghana's Black Star Shipping Line and helped to organize Ghana's Trade Union Congress.

In 1973, all but three Black African states — Lesotho, Malawi and Swaziland — ended diplomatic relations with Israel under strong Arab pressure following the Yom Kippur War, thus bringing to an end Israel's developmental assistance projects in Africa.

Under that program, thousands of black Africans were trained in Israel and thousands more took part in training courses given by visiting Israeli experts.

Rustin noted that black African states had reacted with "enthusiasm" to Sadat's visit to Jerusalem. The governments of Kenya, Zambia, the Sudan and the Ivory Coast, he said, had publicly praised Sadat.

Rustin added that no black state in Africa had criticized the Egyptian president for his peace initiative or endorsed the position of Syria and Libya in attacking Sadat.

Rustin also cited several instances in which black African nations expressed interest in resuming ties with Israel even before the Sadat visit.

He recalled that Nigeria had declared at a conference of the United Nations Economic and Social Council in Abidjan, Ivory Coast, in August, 1976, that it would seek to erase all references to "Zionism as a form of racism" from international resolution in the future.

Nigeria was one of the countries that had voted in favor of the UN General Assembly resolution in November, 1975 which equated Zionism with racism.

In Zambia, a group of members of Parliament urged the government to bring back the Israeli agricultural experts who had worked successfully since 1964 and who had been forced to leave when Zambia broke off diplomatic relations with the Jewish state.

Earlier this year, Ivory Coast President Felix Houphouet-Boigny met with then Israeli Premier Yitzhak Rabin to discuss the mutual interests of Israel and black African states. The meeting was viewed as a step toward resumption of diplomatic ties.

USY meets here

TORONTO — For the first time, the annual United Synagogue Youth International Convention will take place outside the U.S. The 27th meeting is scheduled for the Skyline Hotel here from Dec. 25-29.

Billed as the largest convention of Jewish youth ever staged in Canada, the convention is expected to draw 1,000 people who will participate in this year's theme program "Conservative Judaism: from our ancestors to our descendants."

Dean Ivan Marcus, of the Teachers Institute of the Jewish Theological Seminary of America, will be the keynote speaker. Sessions include discussions on women in Judaism, Yiddish, calligraphy, Israeli singing and dancing, fund-raising, social action and programing.

A pre-convention Shabbaton will also be held here for many of the USY regions, co-ordinated by Louis Garber, director of the Eastern Canadian Region.

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The odyssey of writer Bess Kaplan

By MIRIAM CHINSKY

TORONTO —
"I used to write; now I am a writer, and there is a difference."

Bess Kaplan, Winnipeg author of critically acclaimed novels, **Cornerstore** and **Malke, Malke,** in Toronto for Jewish Book Fair, explains the metamorphosis.

"At the age of six I fell in love with the printed word," recalls the red-headed mother of four. "I loved the smell of books, the beautiful colored illustrations of Waspy kids, the unreality. And I used to envy the librarians, stamping all those books. I read constantly."

She hated school; the only good moments came when she was asked to read her compositions aloud. "I learned early that writing was a thing I could do and win approval," she told The Canadian Jewish News in an interview.

After Grade 9 she went to work in a factory. But she also began to send articles to various periodicals. "My preparation for writing was reading."

Numerous stories went to Liberty magazine; they were never accepted. When she married and stayed home to raise her family, she continued to write.

Life in the Kaplan household provided material for a humor column in the Winnipeg Free Press. "I had total freedom and occasionally would sound off about something. I blasted bachelors a couple of times and the response was great."

Editor of The Jewish Post for three years, she also contributed stories to the CBC, Toronto Star Weekly and Chatelaine.

After five years with the Winnipeg Free Press, she started work on **Cornerstore.** Initially it was a rambling series of reminiscences about Winnipeg's North End, the working class immigrant neighborhood where she grew up and still lives.

"It was an outpouring, but gradually it assumed shape as a book. The characters took over and as I wrote I could see that 'something' was going to happen, and there was no way that I could stop it."

Cornerstore is about Rebecca Devine, a young Jewish girl whose father operates a grocery during the '30s. Because of the "something" which occurs, there is a brooding quality lurking beneath some very funny incidents.

Her parents had a butcher shop on the very street described in her book, but she insists that this is not an autobiography.

"I am not Rebecca. She is much more forceful than I ever was. Rebecca does what I would have liked to do. When she is called a Christ-killer, she shouts back. I would have cried."

She admits however, that the father in **Cornerstore** is much like her own. Perhaps that is why, among all the convincing characters, Papa Devine is the most real. He is described in the book:

"Jewish customers would never buy traife meat from us. They would go to a stranger — a goy — for that. Papa would chase them right out of the store. His temper seemed always to simmer just behind the pale blue of his eyes, magnified by his gold-rimmed glasses. At the least little thing, it boiled over."

Cornerstore was printed by Queenston House, a Winnipeg publisher in 1975. **Malke, Malke**, written in tandem, was submitted later and has just come out this year.

Malke is an ebullient, thrice-widowed woman in her 60s who surreptitiously advertises in the newspaper for husband number four. The ensuing events are often hilarious, sometimes poignant.

There is warmth and perception here. "I have known many Malkes," says Bess Kaplan. And so have we all. The upswept hairdo, the penchant for hamische cooking, the concerned mother, are all familiar.

The author writes from the rich experience of an Orthodox Jewish background. Both **Cornerstore** and **Malke, Malke** are peppered with Yiddish phrases and Hebrew invocations.

She is currently at work on a new novel, detailing the interdependence of a Winnipeg mother and her grown daughter. The mother has largely rejected her Judaism, but the United Nations' resolution equating Zionism with racism, stirs something in the girl, and she flees to Israel.

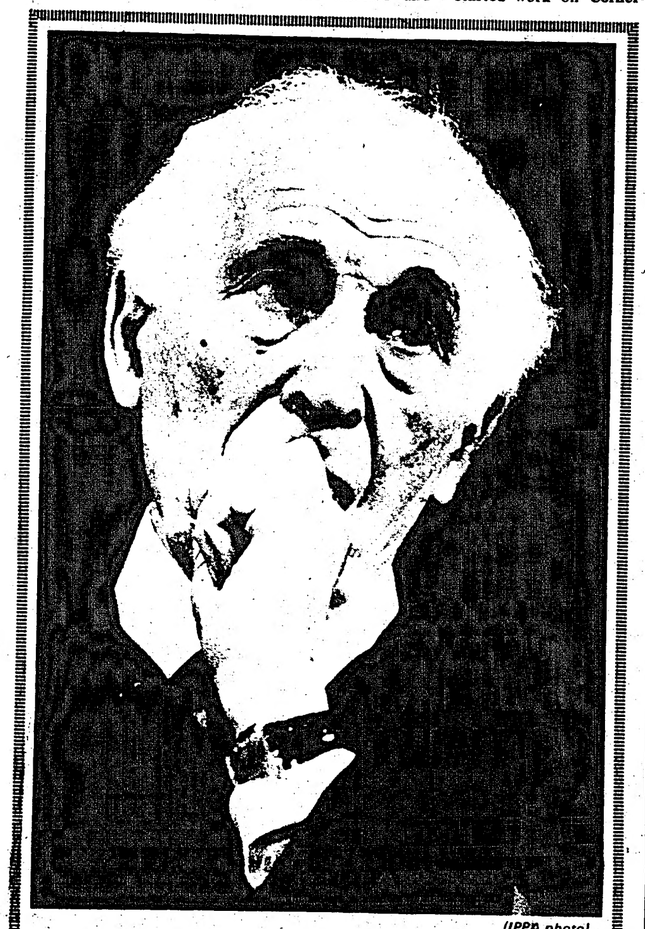
A year ago, Bess Kaplan's husband Phil died after a fourth heart attack. He did live to see **Cornerstore** in print, and it is dedicated to him. "I dedicate everything I do to him," she says quietly.

And she keeps busy. The evolution from one who writes, to writer, is complete.

"When I first began my column, I would often type with my youngest child on my lap, and when my husband came in, I would put everything away and make dinner. I was active in B'nai B'rith, and I did some oil paintings.

"Now I write all day. My family is certainly important. My mother lives with me, and my four, from 18 to 25, are still at home, but writing has become supreme in my life."

Harper and Row recently purchased the American rights to **Cornerstore.** It will be published under a different title, **The Empty Chair** for distribution throughout the United States.



(IPPA photo)
Marc Chagall received honorary degree from Weizmann Institute recently.

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Arts

"Dead Pregnant Mother & Child" is one of Mary Hecht's bronze sculptures on view till Dec. 18 at new Art Gallery Space of Factory Theatre Lab.

Folk art of paper-cutting

By RUTH KAHANE

JERUSALEM — Israeli artist Yehudit Shadur is quickly gaining reknown in Jewish art circles for her inspirational work in paper-cutting, an ancient, all-but-lost folk art.

The art of paper-cutting, thought to be as old as paper itself, comes from the basic technique of cutting out a design from a paper folded in half to create a symmetrical image. In Yehudit Shadur's hands, this simple, seemingly restricted form expands into the realms of unlimited possibility.

Each Shadur paper-cut is a world to gaze upon. Within richly designed borders, intertwining forms flow in bold array conjuring up images of spiritual Jerusalem or a garden of biblical symbols.

Her work is richly toned with acrylic paint after the cutting is completed, and she often highlights designs with gold foil paper. She explores the use of color contrasts between her paper-cuts and their backgrounds to create illusions of dimensionality and sometimes of flowing light.

The seven-branched menora often centres the paper-cut, surrounded by the strong vertical form of the twin pillars of the Temple, Boaz and Yochi. The tables of the law also recur as a motif at the centre of the design.

Woven around these elements, which metamorphose with every new interpretation of the artist, are animals and plant motifs from the Bible, such as the lion of Judah, the eagle, the deer, the leopard and the peacock. Calligraphic inscriptions of beautiful biblical quotes enhance the Shadur designs.

Added to these traditional symbols are other motifs which the artist has drawn from Jewish amulets, seals and early Hebrew prints of the Holy Land as well as architectural forms she has observed in her home, Jerusalem. These symbols have been integrated into her conception and she reinterprets them giving them a new vitality.

In a recent interview in her garden apartment in the suburb of Talbieh, Yehudit explained how integral Jewish themes and traditions are to her art.

"I couldn't see doing paper-cuts outside Jewish themes; I work within this tradition. Jewish paper-cuts are inspired by the religion and a whole philosophy of life. Our tradition is so much richer than the lovely, but purely decorative paper-cuts done, for example, in Holland and Switzerland."

The traditional styles of paper-cuts, which the artist employs, became established in the shtetlach of 19th century Russia and Poland, where the folk art is said by ethnologists to have reached its peak in Jewish life.

The mizrach, a form which appears in many of Shadur's pieces, was hung on the eastern wall of the shul to remind those praying which way to face Jerusalem.

The shiviti, another favorite style, was hung next to the ark. It was inscribed with the words of Psalm 16:8 — "Shiviti adonai lenegdi tamid" — "I have set the Lord always before me."

The shavuoslekh and royzalekh, smaller and simpler pieces, were put on window panes as decorations for Shavuoth.

Other paper-cuts were used as decorations on Simchat Torah flags, calendars to count the Omer, on the borders of ketubot or marriage contracts, and on the eastern wall of the succah. From the rich folk-life of the shtetl sprung an art of the people, carried on as a pastime of cheder and yeshiva students.

Shadur, herself, was involved in making decorations on Jewish themes as early as her days in the Zionist youth movement in Milwaukee, where she grew up in the 1930s and 40s. She brought this love, as well as a strong formal art education with her when she and her husband, Joe, made aliya in 1950.

"I made my first paper-cut 11 years ago at the College of the Negev at Sde Boker wher I was teaching art," Yehudit recalled.

"Together with my students I decorated a large succah built to receive guests coming to greet David Ben-Gurion on his 80th birthday. Our joint efforts resulted in a splendid succah, richly decorated with colorful paper-cuts, pictures, greenery, and clusters of ripe grapes and other fruit. For the centre of the wall facing Jerusalem, I made a large paper-cut mizrah."

When Ben-Gurion entered the succah he was immediately taken by her

Cont'd on Page 19

Technical aid program earns Israel friends

By ROBERT D. KAPLAN

JERUSALEM — Jerry Thomas, 27, of Barbados giggled when he said: "I speak Hebrew like it is my native language." He knew he was exaggerating. But the message he tried to convey was clear: when he left Israel after an agricultural training course, he took with him more than just classroom techniques.

"I got to know about the country, they really made me feel at home," said Thomas, about the family he stayed with at Moshav Bir Tuvia south of Ashkelon. Thomas studied artificial insemination of cattle at the Ruppin Institute near Hadera. Hopefully, he will apply the techniques learned here at the Caribbean island's government central livestock farm, where he is assistant manager.

"Apply" is the key word, because that word explains Israel's approach to foreign technical aid — Third World professionals are taught Israeli methods, but not taught to copy them wholesale in their home countries. Instead, people like Thomas are taught to "adapt" and "modify" Israeli methods to suit local needs. As a still developing nation a few notches ahead of its counterparts in Latin America, Africa and Asia, the Jewish state is ideally suited for technical aid programs aimed at emerging Third World countries. Fortunately, Israel, throughout its modern history, has rarely missed an opportunity to capitalize on this area which conveniently blends political expedience with what former foreign minister, Abba Eban, termed a "moralistic imperative".

In 1958, Israel's Foreign Ministry created a division for international cooperation, a department which in 1977 can boast of an aid program which in Latin America alone, is the largest of any other country in the world and in some recent years was even bigger than all the projects of other countries combined.

In two decades, the division has sent 7,000 Israelis throughout the globe to teach and start projects, in addition to bringing 20,000 people to Israel from other countries for training. Despite the rupture in diplomatic relations with many African states during and after the Yom Kippur War, partly due to pressure from Arab oil-producing states, the African aid program has continued to flourish, albeit with some contraction. Thus many foreign students currently here are from developing states lacking diplomatic relations with Israel.

Cattle-breeding, irrigation, cloud seeding for artificial rainmaking, waste water reclamation, desalination, produce marketing, public health and regional development are some of the areas where Israel lends a "helping hand", as a Lusaka, Zambia newspaper wrote.

There are a dozen training centres in Israel, attached to the division for international cooperation, where foreign students come for a "helping hand" from Israeli experts. At the Central Meteorological institute in Beit Dagan, 100 persons from 32 nations have been taught. The Settlement Study Centre in Rehovot, supported by the Jewish Agency, teaches regional development schemes like the successful Lachish area formula.

Advt. Advt.

Leisure Pleasures

By VIVIENNE MUHLING 481-6434

Please note — Leisure Pleasures space reservation and cancellation deadline is Thursday at 2:00 p.m., week prior to publication.

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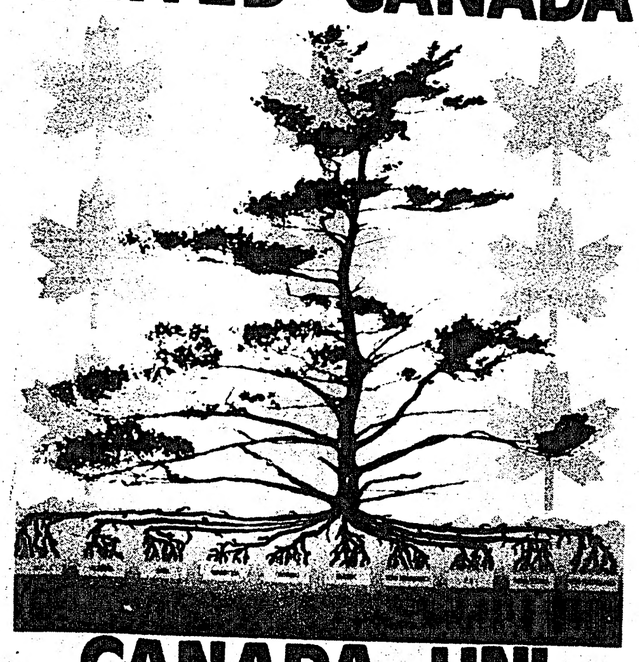

Max Epstein has elevated the bland Canadian maple leaf into an artistic symbol, according to critic Rhonda Rovan. His exhibition takes place at 180 Bloor West.

art

By RHONDA ROVAN

The maple leaf, that bland, constant emblem stamped on the Canadian psyche, on hockey sweaters, syrup jars, not to mention the Canadian flag, has been elevated to an artistic realm in Max Epstein's current show.

With a dose of irony and humor, Epstein has stripped the maple leaf of all its mythical dullness and jazzed it up with a whole new look.

"Maple Leafs Forever," a series of 12 serigraphs and 19 acrylics on canvas is particularly timely as our national symbol wilts around the edges in the wake of a thriving fleur-de-lis. The exhibit runs to Dec. 22 at 180 Bloor St. W.

The maple leaf is portrayed in vibrant colors and muted tones, in sequences or alone, flat or in three-dimensional effect achieved through color gradation.

In the painting **Patriot**, a gold heart and gold maple leaf are separated by a sash decorated with three leaves.

In **Trans-Canada**, a maple leaf appears to be racing right off the canvas. A mass of purple, black, pink and orange sky looms over a stretch of grey in **New Horizons**. The bottom third of the canvass is lined with colorful leaves.

The dominating canvas in the exhibit is **O Canada**, a 4 by 3½ foot painting, designed along the lines of the Canadian flag, but painted with stripes in curious shades of red, orange and silver, purple green and blue. This work was inspired by Epstein's belief that Canada's flag is rather boring.

The serigraphs show how the maple leaf is perfectly suited for graphic and poster concepts, whether multiplied in red or black, given pinstripes, emboldened with shape color or glittered in gold and silver.

Epstein has taken a familiar symbol and exploited it until it has lost its original meaning. Not a new idea, but one that is particularly effective with the maple leaf.

The tongue-in-cheek expression running through **Maple Leafs Forever** is not unusual for the 45-year-old painter, printmaker and sculptor who has been known to candidly speak on art and political issues.

The artist is concerned about Canada's future, and feels that most Canadians are not. He says people have more important things on their minds, like acquiring material possessions. A **Canadian Tribute**, illustrated here, is on a more serious note than the other serigraphs, showing a tree with roots branching out to all the provinces.

Raised in Israel, Epstein was wounded in 1948 and sent to Paris for surgery. As post-operative therapy he enrolled at the Beaux Arts and it was there that he decided to pursue a career as an artist.

He emigrated to Canada in 1950. It was not until 1967 that he had his first one-man show. However, since then he has had 14 exhibits and participated in more than 20 group shows.

The artist's biography outlines a life that has been far from dull, beginning with birth on a ship headed for Russia, to smuggling European Jews into Palestine and to financial destitution in 1971.

He cleverly calls himself "The Group of One" and the invitation to his current show is splashed with self-promos such as "renowned artist," and "an everlasting individual contribution for Canadian unity." Fortunately, the material in the show is more subtle.

In the last year, Epstein has developed skills in landscape serigraph art and the exhibit includes some fine scenes of farm country and the Black Creek area near the artist's home, serene in their mixtures of purples, pinks and grey-blues.

Works such as **The Bridge** convey the still mood of a dark, cold, winter's day.

Several large canvasses of brightly-hued, abstract art round out an entertaining and attractive exhibit.

Chicago's ghetto

book review

By BERNARD BASKIN

Maxwell Street
By Ira Berkow
Doubleday of Canada
$16.50

For a century, Maxwell Street, on Chicago's West Side, was a teeming, raucous, colorful, unhygienic open-air market place — a kind of metropolitan bazaar. It was the centre of a ghetto, about a mile square, in which thousands of Jews fleeing European persecution packed themselves and their businesses. This Midwestern counterpart to Manhattan's East Side encompassed privation, exploitation and misery, but also determination, accomplishment and triumph.

Out of the squalor and poverty of Maxwell Street came such diverse luminaries as Arthur Goldberg, Hyman Rickover, Benny Goodman, Meyer Levin, Barney Ross, Jack Ruby, and a host of others.

Ira Berkow is an indefatigable and skilful interviewer and his book is a memorable portrait gallery of the heterogenous figures and personalities of Maxwell Street through three generations. The book is filled with wonderful stories about people of all colors and backgrounds that helped make this remarkable area a microcosm of America.

This is one more monument to a vanished era that lives only through the miracle of memory.

Merel pacesetter in innovative liturgy

music

By RICK KARDONNE

For Cantor Sheldon F. Merel of Toronto's Holy Blossom Temple, Nov. 11 was a day of justifiable personal pride and well-deserved community recognition; for that date commemorated the 25th anniversary of his graduation from the School of Sacred Music at New York's Hebrew Union College.

Since then, he has ably served as cantor to several congregations, beginning with South Bend, Indiana, and culminating here at Holy Blossom, where he is in his eighth year. Besides possessing a strong clear tenor voice of remarkable expressive diversity and at least a two-octave range, Cantor Merel has, throughout his years at Holy Blossom, imprinted a unique sense of musical scholarship which not only has encompassed a definitive personal knowledge of all aspects of classical Judaic liturgy, but has also manifested itself in his willingness to personally explore and to perform the most innovative of new contemporary liturgy.

This is a rare and essential quality which is the all-vital key to the creative flourishing of chazzanut. And, in Toronto, Cantor Merel has established himself as being the pacesetter for contemporary innovative liturgy; not only here, but from elsewhere as well.

All true innovation must be allowed to exist in an atmosphere where as often a creative success is to be expected, the occasional failure must be allowed to occur without undue condemnation of the innovative spirit. Cantor Merel's performance of Gershom of Performance of Gershon Kingsley's **God and Abraham** several seasons ago exemplified a creative success.

And so, if the composition **And I will Plant them Upon their Land**, by Max Janowski, was a musical failure, even though its performance by both Cantor Merel and the professional choir under Douglas Bodie's leadership was impeccable, its Toronto premiere on Nov. 11 must be seen as being the necessary price one must pay to maintain the all-too-rare and vital conducive atmosphere for continued exploration of new material.

The text, from Amos, chapter 9, is stirring and relevant to today, especially the final verse 15: "And they shall no more be plucked up out of their land which I have given them' saith the Lord." Stirring and vital words these are; totally incongruous to Janowski's tame music, which began with some melodramatic late-romantic-cliche passages

Cantor Sheldon Merel

and soon settled down to an oft-repeated, simplistic folk-type minor-key four-bar theme.

Thus, my reaction was not one of inspired arousal, as dictated by the text, but of boredom. The composition, which played it safe, contained none of the genuine original eclecticism of different musical textures which the above-mentioned Kingsley piece contained.

Too bad that such a compositional letdown had to occur on such a milestone occasion. But, knowing Cantor Merel, this was the exception rather than the rule. I remain confident that in the future, he will continue to present new contemporary works which display his flair for the provocative and innovative.

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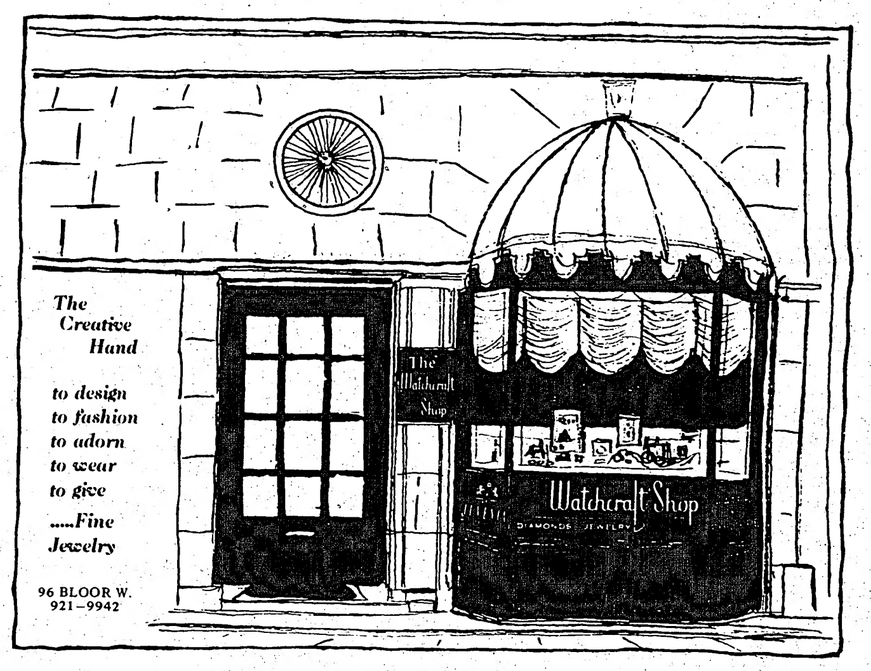

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The Honourable Margaret Scrivener, Minister of Revenue, has therefore extended to January 19, 1978, the date upon which the annual assessment roll is returned in all municipalities and localities in Ontario, **EXCEPT** those municipalities located in The Regional Municipality of Waterloo where the day upon which the assessment roll is returned will be extended to March 16, 1978.

This extension affects the time period during which owners and tenants may appeal their assessments. As a result, the final date for lodging a complaint with the Assessment Review Court in respect of any assessment contained in the assessment rolls is extended from January 19, 1978 to February 9, 1978. In The Regional Municipality of Waterloo the date for lodging a complaint has been extended to April 7, 1978.

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Spanish Jews' population nearly doubles in 20 years

By LARRY FROMMER

MADRID —

The Jewish community of Spain is alive and in improving health. Its population has nearly doubled in 20 years. There's a new synagogue in Madrid, plans for a new one in Palma and a recently reconstructed one in Barcelona.

When the Madrid synagogue opened nine years ago, there were two registrants in its religious school. Today its enrolment is 160, necessitating a new building to accommodate the growing demand. The University of Madrid now includes courses in Jewish studies in its curriculum.

The Spanish Jewish population is 13,000 and growing, concentrated largely in Madrid and Barcelona with smatterings in Palma, Valencia, Seville, Malaga and Cordoba. The incidence of intermarriage is low and most Spanish Jews observe kashrut.

It's the second time around for the Jews of Spain. Once the Spanish Jewish community was the incubator of a golden age in Spanish culture. It spawned such brilliant scholars, writers and philosophers as Judah ha Levy, Solomon ibn Gabirol, Moses ibn Ezra, Hasdai Crescas and the great Nachmanides. It was an unprecedented era in both Jewish and secular creativity.

But in 1492 Spain's Jewish community was decimated by the Inquisition and expulsion. Save for a trickling of Moroccan Jews and escapees from Czarist Russia in the late 19th century, there was virtually no Jewish settlement in the country for 450 years.

The first 20th century Jewish influx of any significance followed World War II, when survivors of the Nazi Holocaust migrated to Spain. In 1955 there was a sizeable migration of Jews from Spanish Morocco and in recent days a steady inpouring of young Argentinian Jews whose political leanings have made them persona non grata in that country.

Rabbi Benito Garzon, spiritual leader of the Communidad Israelita de Madrid, feels that even though the pre-expulsion era in Spain will never be paralleled, today's Spanish Jewish community is vibrant enough to make its own impact.

"We mustn't dream about what was, but rather what will be," Garzon declares. "We are a new community and though it is well that we are inspired by the past, it is necessary that we make our own indigenous contributions to Jewish vitality."

Rabbi Garzon is convinced that the current political climate in Spain is conducive to a modest Jewish renaissance. "I suspect that we will not only enjoy greater religious freedom, but that in time we will be accorded the same rights and privileges as the majority religion," Garzon predicts.

He points to contradictions in Franco's attitude toward Jews. He indicates that Jews were permitted to worship alone or together in homes, apartments or even hotels, but this worship was not permitted to be identified as formal religious worship.

"Yet it was Franco who issued Spanish passports to Jews of Sephardic origin in Nazi-occupied Europe and intervened with Hitler to rescue Jews from concentration camps," Garzon points out.

It is also a matter of record that during the latter part of the Franco period (1964) the Right for Freedom in Religious Matters law was enacted. The act theoretically gave minorities the same rights as the majority religion, such as subsidies from the state for religious education, representation in government and public worship, and paved the way for the creation of the Madrid synagogue in 1968.

There is much of indigenous interest for the Jewish tourist in Spain. Bernard Postal and Samuel Abramson, in their **Guide to the Jewish Landmarks of Europe**, recommend the following attractions:

BARCELONA: The Calle Del Call, a street in the oldest part of the city with preserved evidence of the ancient Jewish community and the Casa Sefardita, the first synagogue built on Jewish soil since 1492.

CORDOBA: The Rambam Synagogue, a small Moorish-style building dedicated to Moses Maimonides, who was born in Cordoba 850 years ago.

MADRID: The new synagogue built in 1968 and the Spanish National Library which houses many medieval Hebrew manuscripts.

PALMA: The Montezion Church, once a great synagogue, now frequented by Chuetas, strict Catholics, who are descendents of Jews who settled here in 49 C.E.

SEGOVIA: Calle De La Judaeira Veija, the old Jewish quarter of the city.

SEVILLE: A Jewish cemetery located within the city's Christian burial ground.

TOLEDO: The El Transito Synagoguem founded in the 14th century, which has been turned into a museum of Sephardic culture by the Spanish government.

Kosher hotel

NEW YORK —

Atlas International Tours of New York, the largest wholesaler of kosher tours worldwide, will be introducing the Fontainebleau Hotel of Miami Beach as one of its feature kosher hotels for this winter.

Starting on Dec. 22-Jan. 2 stays at the Fontainebleau Hotel start at $395 per adult and a special children's price of $175.

A stay at the Fontainebleau Hotel affords the kosher traveller a value vacation in Miami Beach with its introductory prices and reduced costs for accompanying children.

As in all its programs Atlas will be offering two freshly cooked kosher meals daily plus three meals on Saturday, glatt kosher under the strictest of rabbinical supervision.

The Fontainebleau Hotel affords various recreational facilities as tennis, golf, ice skating, bowling, a fully supervised day camp and boating as well as spa. These facilties will, for the first time, allow kosher travellers full recreational services.

El Al president headed air force

By DANIEL SAVILLE

TEL AVIV —

One year after successfully initiating and operating his own brainchild — CAL, Cargo Air Lines — "Motti" Hod has been called upon to face a new challenge as president of El Al.

In recent years, despite its record of aviation prowess, Israel's national airline has been riddled by a succession of labor conflicts. Labor relations were so strained that the technicians involved in the continued strife were warned by the government that continuation of interference with the company's operation could result in the shutdown of the airline and its re-organization.

As it was realized that the time was opportune for top personnel changes, several likely candidates were lined up as successors to Mordechai Ben-Ari, for 10 years top man of the airline.

Hod accepted the post of president on condition that Ben-Ari become executive chairman of the El Al board a new, paid, position.

When Hod set up CAL in 1976, things did not look at all promising and, in fact, chances of success looked black indeed.

CAL had little operating capital, no aircraft or facilities, no flight personnel, in fact, just grim determination.

Fighting is not something unusual for Hod, general commander of the Israel Air Force at the time of the Six Day War.

Competitive freight rates and a combination of personality and business acumen enabled CAL to carry over 22,000 tons of export produce to the markets of Europe in the first year of operations.

At 51, despite his achievements with the Israel Air Force, Hod has changed little from the boy who was born in Degania, the famous Sea of Galilee kibbutz.

However, kibbutz life did not come into his plans, and, in 1944, at the age of 17, Fein, as he was then known, volunteered for service with the British army.

In 1949, Fein was selected to undergo a senior flight training course abroad and, at the suggestion of Ben Gurion, Hebraisized his name to Hod.

In 1956, at the time of the Sinai Campaign, Hod already commanded an air force squadron. By 1961, he had climbed to become number two to his guide and mentor — Ezer Weizman. Hod became commander of the air force in 1966, a position he left in 1973.

Canadians flock to Israel

TORONTO —

More Canadians visited Israel in the first 10 months of 1977 than in the whole of 1976, Asher Rahav, director for Canada, Israel Government Tourist Office, has announced.

A total of 30,874 Canadian tourists visited Israel from Jan. 1 through Oct. 31, 1977, a 25% increase over the same period of 1976.

"Israel expects a record one million visitors this year, and we project an even larger number in 1978, our 30th anniversary year," Rahav explained.

"This factor, linked with the hopefully successful moves toward a permanent Middle East settlement, should have very positive effects in encouraging increased tourism to Israel in 1978."

The government's decision to float the Israel pound will have many benefits for tourists, he explained.

The decision to let the Israel pound find its own value in relation to other currencies has resulted in tourists receiving approximately 50% more Israel money for their dollars. Thus, the costs of local transportation, meals, souvenirs, gifts and other expenses have been reduced in real terms — despite some price increases in the country since the new economic policy came into effect.

"Israel hotel prices and international air fares, paid in dollars, are not affected," Rahav added.

Tourists are also exempt from the 12% Value Added Tax (VAT) on hotel bills, rented cars, sightseeing tours and domestic flights if they pay in dollars. The former 28% tax on hotel bills paid in Israel currency has been cancelled.

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Balmy weather, exotic locale combine to make Phoenix a modern oasis in the desert

By LEWIS LEVENDEL

PHOENIX, Ariz. —

Called the sunshine capital of the world, Phoenix is quickly becoming a favorite winter vacation spot for Canadians. A combination of balmy weather, exotic locale, luxurious resorts and the native Indian-Spanish culture makes this city a modern oasis in the desert.

The Arizona capital's low humidity in wintertime, its magnificent desert foliage and view of the surrounding majestic mountains circling the Valley of the Sun have attracted Canadian visitors seeking a respite from the northern chill.

Although the local tourist office claims the summer heat waves here are not discomforting, Phoenicians will advise that winter is the most suitable vacation period.

From a small settlement on the banks of the Salt River in 1860, Phoenix has grown into a resort city boasting a very modern downtown civic complex with fine hotels and convention facilities. Remnants of the past abound, with 23 reservations on the outskirts of the city — 50,000 Indians from 17 tribes.

Drawing from the native culture, stores feature an abundance of Indian art objects and crafts. Kachina dolls, carved from cottonwood trees and representing folkloric deities, are fascinating examples of the local artistry.

The city derived its name from an English adventurer and scholar who predicted a great city would arise from the ancient Hohokam Indian ruins — just as the Egyptian bird, or phoenix, had arisen from the ashes.

With the coming of the railroad in the 1880s, the city attracted settlers from all over the U.S. Manufacturing and tourism are the leading industries and agriculture is an important economic factor, with citrus and cotton as the top crops.

A Canadian visitor is most struck by the desert and the cacti of the area. The best place to study these plants is at the Desert Botanical Gardens on 150 acres of landscaped desert. There are 1,400 species from all over the world ranging in weight from an ounce to 100 tons with such names as Organ's Pipe, Octopus, Prickly Pear, Boxing Glove and Cow's Tongue. Most noticeable is the giant Saguaro cactus.

Among some of the other attractions are: Big Surf, the world's first inland surfing facility; the Phoenix Zoo, situated on 25 acres of rolling hills; the Japanese Gardens; Legend City, a western-style amusement park and Montezuma Castle, prehistoric Indian dwellings about 90 miles from the city.

One of the most enjoyable spots to visit is Rawhide, a journey back to pioneer days. There you can see an authentic Conestoga Wagon Train, used in the film, **How The West Was Won**, an old-time general store, barbershop, and saloon, with props used in Hollywood westerns and an authentic 1880s bar.

The museum includes relics such as Geronimo's moccassins, Tom Mix's boots and outlaw Belle Starr's buffalo-horn table and settee. And there's regular street 'shoot-em-ups.'

For a quick look at the culture of the southwest, drop into the Heard Museum. It is primarily concerned with the study of Indian culture of the area. Most interesting are arts and crafts and ceremonial objects of the Pueblo culture.

One of the long-established playgrounds for the American wealthy is Arizona Biltmore, a resort whose elegance has not been allowed to fade away. Nearby is the Biltmore Estates, an area which in comparison makes Rosedale and Forest Hill look like slums.

One of the more beautiful resorts near Phoenix is Mountain Shadows, situated on 86 acres of landscaped desert at the foot of Camelback Mountain. It offers full recreational facilities amid the luxury accommodation and spectacular scenery.

For the shopper with lots of cash, nearby Scottsdale features high-quality merchandise in the Fifth Avenue shopping centre. The finest in imported products are there along with local goods.

The architecture through most of Scottsdale is western or Spanish-style with no buildings over two-storeys high. This allows for a full view of surrounding mountains. Most homes have beautifully landscaped cactus gardens.

Another nearby community worth visiting is Carefree, which features the Spanish Village Shopping Complex and streets with names such as Oh Hum Drive, Easy Street, Sunshine Way, Bloody Basin Road, Elbow Bend and Primrose Path.

The area has a Jewish population of 30,000 — 6,000 families. Very few of them were born in Phoenix, with most coming west since the 1920s. The big push came after World War II because soldiers, trained here for the invasion of Africa, returned to settle down, travel agent Bert Goldman told The CJN.

The Jews have a community centre, family service centre, home for the aged, two day schools, 25 rabbis and 10 synagogues. There are interfaith groups with the Christians.

However, it has been only 15 to 18 years ago since some area resorts were still restricted and it took some doing to change that, said one resident who did not wish to be identified.

The community does have a Jewish museum worth a visit in Temple Beth Israel.

For more information, write Phoenix and Valley of the Sun Convention and Visitors Bureau, 2701 E. Camelback Rd., Suite 200H, Phoenix 85016.

One of the main attractions of the Phoenix area are the number of posh resorts in the desert surrounded by mountains. This one is called Mountain Shadows.

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(Religious News Service photo)

Rep. Edward Koch (D. N.Y.) triumphantly greets supporters after winning recent mayoral election in New York. Koch, who is Jewish, succeeds fellow Jew Abe Beame.

City's cultural revolution turns on Sheila Greenspan

By MOURA WOLPERT

HAMILTON —

Like everyone else working at the art gallery of Hamilton, Sheila Greenspan suddenly found herself with a vastly expanded job following the gallery's move from its small and rather uninviting home in the west-end to the new, much-praised downtown building.

In the three weeks after the gallery opened on Oct. 1, there were as many visitors as the old gallery used to have in six months — a good indication of what happened. Mrs. Greenspan is there at all hours, any day of the week and her one day off, Monday, is something of a fiction.

A former Torontonian, she finds it "very exciting to be in Hamilton" right now. Her job as the gallery's education and extension officer puts her right in the midst of what can be described as Hamilton's cultural revolution.

"What home life?" she counters cheerfully when asked how she managed home and job. Her husband Louis, who teaches Jewish history in the religion department at McMaster University, and seven-year-old daughter evidently take it all in good spirit. "I'm not terribly well organized," she confesses.

The Greenspans moved to a new house at the same time the gallery was moving "and for a month I had no kitchen sink." The memory brings forth a delighted giggle.

She is a Sabra, born in Jerusalem to an English mother and a Canadian father, and she came to Toronto at the age of six. She studied at the University of Toronto and at Smith College, Mass., returning to Toronto for her master's degree in art history and an MA in museology, obtained in the "guinea pig class" of a course run jointly by U of T and the Royal Ontario Museum.

Broadly, her job is to interest the public in art and to bring it into the gallery. More specifically, she sees herself as "an interpreter of works of art" and her aim is "to teach visual literacy."

In practice, her job involves the planning of a whole range of programs, from workshops for all age groups to lectures, film shows and entertainment, not to mention the three-month long opening festival featuring everything from chamber music to jazz, ballet or cabaret.

She is in charge of training some 35 to 40 women, organizing travelling exhibitions for schools, libraries and institutions and lecturing herself.

By far the most exciting is the program she is planning for schools. "I am not a great lover of the traditional walk and gawk tour," she says, likening the conventional school tour to a "field trip to the fire station."

Instead, she sees the gallery as a resource centre. The collection of Canadian and British art and American paintings of the Depression years lends itself to "lessons in history, social studies...or subjects such as 'winter and man'."

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CITY OF TORONTO
REFUSE COLLECTION SCHEDULE

Friday, Dec. 23, 1977 - *No refuse collection. Next collection will be on Wednesday, December 28, 1977.*

Monday, Dec. 26, 1977 - *No refuse collection. Monday's collection will be on Tuesday, December 27, 1977.*

Monday, Jan. 2, 1978 - *No refuse collection. Next collection will be on Tuesday, January 3, 1978.*

There will be no collection of bulky articles and newspapers on December 28, 1977, or January 4, 1978. Collection will resume on Wednesday, January 11, 1978.

Your co-operation in placing your garbage out for collection on the proper day will be appreciated.

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Fine Jewish girl looks for bachelor apt. or room and board with good kosher family. 922-6515. Gail. 16

ANNOUNCEMENTS

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Singles to 39½
*** The Jewish Connection *** invites you to their Boxing Day Disco, Monday December 26th at the Triumph Hotel, Canary Cottage Disco, (Keele & Wilson).
See page 9. 16

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Branches for all age groups with year round social, cultural and educational activities. Congenial atmosphere for men and women coupled with many important fraternal benefits needed by every person. Call Henry Cowen **630-1255** 9-5 p.m. Sundays only, 9:30-12:30, 630-1255 or 783-6263. R

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Businessman, mechanical engineer, age 38, looking for business to buy or partnership in Toronto area. Now producing in Montreal precision & aircraft components. Open for all offers in metal or related industries. Write to: W. Hank, 4605 Kent Ave. Montreal, H3W 1H3. 30

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CONDOMINIUM FOR RENT

Courtland-Bathurst-Steeles, luxury large 2 bedroom plus Florida room, broadloom, and drapes, 5 appliances, security. Rent or sell, 789-7221, 633-6910, 683-7771. 16

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135 Antibes Dr., Suite 2404
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* * *

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Corsonsky, Sheva - On Nov. 22, late of 139 Bannockburn Ave.

Kates, William - On Nov. 30, late of 127 Chiltern Hill.

Kwasniewski, Felicia - On Nov. 27, late of 8 Saber Ct.

Rash, Jacob - On Nov. 26, late of 3 Peebles Ave.

Rosenbloom, Harry - On Nov. 29, late of 555 Sheppard Ave. W.

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This Tel Aviv toy vendor has no trouble attracting attention with his own unique bubbling machine. Photo comes from collection of Mike Goldberg of Israel.

Holocaust unique evil, Fackenheim declares

By BEVERLEY STERN

TORONTO — If anyone can infuse fresh meaning and impact into the fact of the Holocaust, it is the slim-figured, patriarchal bearded gadfly of the Jewish conscience, Emil Fackenheim.

With its memory threatened by time and new expediencies, the Holocaust demands eternal inquiry because of its evil uniqueness in history, says Fackenheim.

He challenged the academic world to pursue the Holocaust as the legitimate field of scholarly inquiry it really is and lashed out at those who would deliberately erase its memory.

Speaking at the third annual program on the Holocaust sponsored by the Toronto Jewish Congress, Fackenheim said that the Holocaust was qualitatively different from all other historical acts of genocide. It could not be classified as a war crime, nor was it chiefly motivated by greed, nationalism or economic problems. It was genocide for the sake of genocide, he stressed.

Jews were killed because it was a crime to be a Jew, he told his audience of over 100. The Germans confused the concept of crime with existence itself. The Jew was considered vermin, a form of malignancy threatening racial purity. Therefore, all Jews, rather than individual Jews, had to be wiped out.

Fackenheim denounced those who criticized Jewish "passivity" before their German persecutors. In fact, he emphasized, resistance was a self-indulgence which was morally unconscionable as long as Jewish resistance provoked Germans into further Jewish executions.

It was only when Jews lost all hope of being saved that the will to fight back, as heroically expressed in the Warsaw Ghetto, could then be released. Most uprisings were motivated by hope, he recalled, but the Warsaw Ghetto was motivated by hopelessness.

In its statement of suicidal defiance, the Warsaw Ghetto cried out the message of Masada. Subsequently, it was this message which inspired the battle for Israel and nationhood which found expression in the slogan "Never again."

As keynote speaker, the philosophy professor from the University of Toronto and well-known authority on the Holocaust, led off seminar discussions by 18 other resource persons.

Outside world powers must understand the psychology of Israel lies in the experience of the Holocaust, speaker Joshua Langer, Toronto lawyer and author also affirmed. He presented his seminar group with a comparison of today's politics with those of the 1930s.

Langer said that the major power extremes today, unlikd the pre-World War II days, were not seeking open annihilation of one another. In fact, he stressed, the power blocs have a symbiotic relationship, working out their commercial and diplomatic exchanges together and mutually agreeing to fight their battles on territories other than their own.

Angola, Vietnam and perhaps the Middle East with its strategic, geopolitical and economic value are examples of how the major powers attempt resolution of their basic conflicts, he said.

The existence of Israel is the dominating difference between today and 1930, he claimed. But he cautioned that although the nation state might be necessary for Jewish survival, it was certainly not a sufficient condition for survival.

The marked rise in anti-Zionism, after the post-war moratorium on Jew-hating, makes it clear that the Holocaust is now construed as a debt that is cancelled and even better, forgotten, Langer declared.

Israel's isolation in the United Nations, the casual and deliberate attitude towards Nazi war criminals, the Arab boycott, books trying to humanize Hitler and de-emphasize the Holocaust demonstrate tactics and attitudes that Jews must learn how to deal with more effectively, he continued.

At another afternoon seminar discussion, Seymour Friedland, economist from York University, put a "low-probability value" on the Holocaust happening in Canada.

However, he presented possible scenarios where the desperation of the unemployed, especially among youth, the slowdown in productivity, high inflation, escalating energy costs, a retirement boom which could wipe out financial reserves of the Canada Pension Fund could all combine together to produce the mentality of discontent and frustration of the 1920s and 1930s.

Then, the emergence of fanatic forces, such as Hitler and National Socialism, could conceivably reappear, he suggested.

The all-day Holocaust program dealt with other themes of the Holocaust such as those affecting Jewish-Gentile relationships, changing beliefs in God and humanity, and the roots of anti-Semitism and Nazism.

The program was organized by a group called The Second Encounter which has designed a series of public discussions on matters of importance to Jewish survival and consciousness.

Chairman of the Second Encounter Group is Sam Hoffer and chairman of the Holocaust program was Susan Lieberman.

Folk art of paper-cutting

Cont'd from Page 14

mizrah, and he stood before it for a long time obviously enthralled. He told her it reminded him of his early childhood in Poland. More compliments came from the guests, among whom was the Israeli author S.Y. Agnon. This first experience encouraged her to delve further into the art.

Shadur has managed to continue her work in other art forms: lithography, etching, woodcuts, and landscape drawing, but today her first love is admittedly the paper-cut.

"Sometimes I think I'll get tired of it, but I never quite get around to doing all I want to do," is her modest way of summing up the way she and her work have grown together over the years.

Today her paper-cut mizrahs have been acquired by the Judaica department of the Israel Museum, the Pappenheim Collection, the Spertus Collection of Chicago, the Haifa Museum of Ethnology, and private collections of Judaica in the United States and Israel. A number of her other works are represented in major Israeli collections.

She has held one-man shows in Beersheba, the Sde Boker College, Jerusalem, and New York, and taken part in group shows in Tel Aviv, Jerusalem, and New York.

Its appeal is wide, both to the religious and the traditional Jew. Many tourists in Israel are automatically attracted to her work and find it a meaningful representation of how they feel about Israel, she said.

Her most recent work displays a broadening of themes. A new series of four paper-cuts, being produced as a limited edition portfolio of seriograph prints, is based on love themes from the Song of Songs. Yehudit also plans to do paper-cuts based on the Book of Job and Isaiah.

Renewed interest in traditional and folk art has become a fact of Jewish life today. It is the unique, new interpretation of tradition in Shadur's work which makes it at once so beautiful and important.

Emotion pervades festival

Sam and Frances Klaiman receive Israel Prime Minister's Plaque from Lawrence Shankman, chairman of the Israel Prime Minister's Club, at annual Chanuka Festival for Israel Bonds. Looking on is Jan Murray, evening's main entertainer.

By HARVEY WARREN

TORONTO —

Israel Bonds General Campaign Chairman Kurt Rothschild presented retiring Women's Division Chairman Ruhama Goldstein with the Israel Prime Minister's medal during a moving, and later amusing, Chanuka festival program at Beth Tzedec Synagogue Sunday.

Mrs. Goldstein is stepping down after two terms in office.

In a short address, Rothschild told the gathering of Israel Bond supporters, who received free tickets to the festival: "We are still short of meeting our objectives, particularly in cash collection, and we look to the community to come forth with payment of Bond pledges as early as possible in order to help us meet the needs of Israel."

He said the giving of gift or loan dollars was a cheap price to pay for the survival of the Jewish people and to share in the very heavy burden the people of Israel have to bear.

"It is a very great opportunity for us and indeed a duty, to bring up a new generation...in the tradition of Judaism and to sustain the fledgling state of Israel," Rothschild added. "In so doing we celebrate the festival of Chanuka."

Rothschild boasted that Chanuka portrayed the fusion of Jewish courage and military prowess... the strength to survive in battle and the spiritual resource to bring the world the light of the menora."

None of the 1,500 people at the afternoon performance heard his remarks due to problems with the public address system, but the situation was corrected by the time the 1,700 people the Bonds organization expected for the evening show arrived.

The part of the program which stirred the emotions was a dramatic reading combined with a musical presentation heralding Chanuka as a holiday of Jewish liberation. The reading attached special significance to the 10th anniversary of the reunification of Jerusalem this year.

The dramatic reading was performed by Louise Cornblum and Farrel Shadlyn. Mrs. Cornblum, who also served as festival chairman, wrote the script.

Sopranos Miriam Breitman and Candace Cohen drew tears from the audience, during songs remembering the way of life of pre-Holocaust Europe, and spontaneous applause (they were asked not to applaud) through numbers about pioneering and victory in battle.

The musical highlight was the performance of the original song **O Jerusalem** written by Rick Kardonne. Gordon Kushner was the musical director.

American comedian Jan Murray polished off the show with a few funny stories from the bima and a prolonged story which developed into a solid sales pitch for Israel Bonds.

(Leo Hausman photos)

A moment of hilarity is shared by this trio at reception for community leaders preceding festival at Beth Tzedec Congregation. From left are comedian Jan Murray, Bonds Campaign Chairman Kurt Rothschild and Alex Eisen of synagogue division.

Gershon Avner

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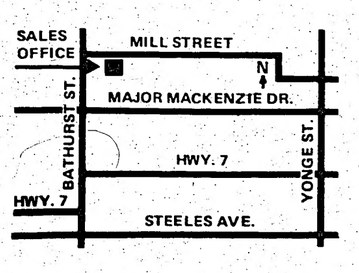

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